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The Certainty of Heaven

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The Uncertainty of *Earthly*

TREASURES

Together with a Discovery
where the Treasure and Heart
is placed.

As it was Delivered in severall Sermons,

By that Eminently Faithfull servant
of Christ, Mr *William Strong*, late
Minister at *Westminster*.

They being his last Sermons,



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The certainty of Hea- venly, and the uncer- tainty of Earthly Treasures.

Math. 6. 20, 21.

*Lay up for your selves Treasures in
Heaven, &c. For where your
Treasure is, there will your heart
be also.*

IN these words
there are two
things; First a De-
hortation, in Re-
ference to Trea-
sures below; Secondly, an Ex-
hortation, in Referen-
B

Treasures above; Both these branches have two things attending them. The Dehortation from laying up Treasures below, lies in two Arguments: 1. their uncertainty, 2. their decay. The Exhortation for laying up Treasure in Heaven lies also in two arguments: 1. Their Stability. 2. Their continuance. The uncertainty of the one, and the certainty of the other; the decay of the one, and the durableness of the other, should cause us to treasure up the one, and disesteem the other. Then the second part of the text comes in as a reason to enforce the former, *For where your Treasure is, there will your hearts be also.*

For the opening of this Text, I shall lay down two propositions

positions to treat upon.

1. That every man hath a Treasure in this life; For he doth speak it as an Act performed in this life, and not as an Act to be performed in the life to come: this life is the sowing time, that life is the Reaping time; Here the Treasure is in getting, there it is in spending, therefore every mans Treasure is in this life.

2. That wheresoever the Treasure is, it is Attractive to draw the heart unto it. Or thus, Every man laies up his heart where hee laies up his Treasure.

To begin with the first Doctrine, namely

Doct. 1 That every man hath a Treasure in this life.

B 2

1. Doct.
Every
man hat
a Trea-
sure in
this l

There are (for the explaining of this truth) two sorts of Treasures: First, God hath his Treasures; Secondly, men have their Treasures.

Gods
Treasure
are

First, God hath his Treasures: The Treasures of God are of four sorts.

1. Of
Nature.

1. The Treasures of Nature, *Job 38. 22. Hast thou entred into the Treasures of the Snow? or hast thou seen the Treasures of the Hail?*

2. Of
Provi-
dence.

2. The Treasures of Providence, *Pf. 17. 14. Whose belly thou fillest with thy hid Treasures;* 'Tis spoken in Reference to ungodly men, some there are that have in Common Providence their bellies fill'd with hid Treasure. Godly men they have the best of the dainties of Providence, but ungodly ones what they have, is but to
satisfie

satisfie their belly, never fills their Soules, their Soules are left empty of grace, though their bellies are filled with hid Treasure.

3. There are Treasures of Grace, Col. 2. 3. *In him are hid all the Treasures of Wisdome and Knowledge.*

3. Of Grace

4. There are Treasures of wrath & vengeance in Deut. 32.

4. Of wrath and vengeance

34. *It is sealed up among my Treasures: to me belongs vengeance, &c.*

These are Gods Treasures the Scripture speaks of.

Secondly, men have their Treasures; And that which a man makes his chief good, that is his Treasure, that which he placeth his happineffe in, that which the comfort of his life flowes from, that is mans Treasure; see it so in those two Scriptures, Luke 16. 25.

2. Men have their Treasures.

Ps. 17. 14. That which in this place is called a **Treasure**, is there called, *His good things, and his portions* that is, that which a man makes his chiefe good. The greatest difference between Godly men, and the men of this world is this; the one is all for great provisions in the way, and nothing for the Journeyes end; the other is for all at the Journeyes end, and but little in the way.

For the opening of this Doctrine further, that every man in this life hath his **Treasure**, and his own **Treasure**, this take in four propositions.

I. That every man hath some chiefe good which his Soul is set upon, and which it centers in, wherein he placeth his happinesse, which if you could

I.
Every
man hath
some
chiefe
good.

could attain perfectly, your Soules would be at rest. *Psal.* 116. 7. *Return unto thy rest O my Soul.* Godly men have their Treasure in Heaven, God is their Treasure, God is their Portion, therefore they can rejoyce and say, God is my chiefest good and my utmost end. *David* tells you the tendency of his soul ran after God; *My soul thirsteth for God, the living God,* all this is to shew that God is *Dauids* chief good, untill the Soule can attain to its chiefest good its never at rest: But take a poore carnall wretch that never knew any thing above the Creature, because the creature is his chief good, till hee can obtain it, he is restless, *Psal.* 6. unto 14. *verse.* 1 *Sam.* 25. 29. Ungodly mens soules goe

wholly after their treasure, and a godly mans soul goes wholly after his God; *Dauids soule 'tis said, was bound up in the bundle of life with the Lord his God;* but it followes, a wicked mans soul is *slung away from God, as out of the middle of a sling.*

There are three things in that sling. 1. It notes a distance from God, as the stone in the sling is at a distance from the man. 2. It notes not onely a distance from God, but it notes a distance in judgement, in wrath; he will sling away the wicked from the midst of his people, he will separate them from himself in wrath. 3. It notes violence, flinging is a violent motion.

2. Every man chuseth some chiefe good in this life.

2. *Proposition.* Every man hath some good in this life in regard of Election, not in regard of

of Fruition; some chief good he chooseth in this life, for the chief good of the Saints is reserved for them for the life to come: the Election is below, the Fruition is above; the one hath his portion in this life, the other in the life to come. Some have chosen vanity; now that you have chosen here, you will enjoy hereafter; some of you chuse Riches, that which you chuse here, will be your portion hereafter; that which is your chief good in this life, you must content your selves to have in the life to come.

3. Every man in this life hath his own chief good, and that is his Treasure: That which is another mans chief good, is not thine: As every man lives by his own Faith, so every man

3. Every
man
hath his
owne
chief
good.

The certainty of Heavenly, and the

lives upon his own Treasure: thy Faith perhaps is thy Treasure, and God is thy Treasure, an other mans Riches are his Treasure: see a godly mans Treasure, *Isai. 33. 6.* *The feare of the Lord is his Treasure*: this is peculiarly spoken of *Hezekiah*, and in him of the Church of God; Now what is here meant by *the feare of God*? *Calvin* notes two things.

1. Reverential fear and awe of the Majestie of God, from a right apprehension of his Righteousnesse and Holinesse, so *Prov. 17.* *The feare of the Lord is the beginning of wisdom.*

2. By Fear, is meant an awful worship of God, *worship the Lord with feare, and rejoyce with trembling.* Thus you see what was *Hezekiah's* Treasure, *It was the feare of the Lord*; a holy fear

feare of God, and a constant worship of him is a Christians Treasure.

But how comes it to passe, that every man hath his own Treasure?

1. From the different lights that men have; some can see good in that which an other man can see none, *2 Cor. 4. 18.* *We look not at the things which are seen, but at the things which are not seen. &c.* There are some in whom the God of this world hath blinded their eyes, and some the eyes of whose understanding are enlightned, *Ephe. 1. 17. 18.* Men have different good things, because they have different lights; the things of this life are base in the eyes of some, though glorious to others.

Men have different lights.

2 Cor. 4.
4

2. Men have different treasures

2. Men
have dif-
ferent fa-
vours.

tures to themselves, because they have different Savours *Rom. 8. 5. For they that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit: the meaning is, they savour the things of the flesh. Tell a naturall man of a promise, it hath no more savour to him, then a stock or a stone: tell a Rich man of a promise, who makes Riches his treasure, this hath no savour in it; he can taste sweetnesse in dainty meats, and in gorgeous apparell, and in the pleasures of sin that are but for a season: but let a Saint come and look upon the word of God, thy word is sweeter to me then the honey or the honey combe: people runne after vanity, because they savour no better things.*

Gal. 19.
10.

3. From

3. From their choice: would you know why *Israel* was Gods peculiar treasure, it was because God chose them himselfe, *Psal.* 144. 4. Some men make choice of God as their chiefest good, let him enjoy God he is contented: saith *David*, *whom have I in heaven but thee, there's none on earth whom I desire in comparison of thee:* But if you let me live without God, 'tis nothing, he accounts all things nothing in comparison of God, because that's the mans chief good: Take an other, He saith, I can live without God all my life time, and I can be content never to heare of God; the Reason is, because they chuse an other good for their chiefe good besides God himselfe, this chief good is called a mans Treasure:

3. Men
make different
choice.

sure : you see now every man hath his chiefe good in this life, and his own chiefe good in this life.

A mans
chiefe
good is
his trea-
sure.

I.
Because
of the
precious-
nesse.

4. *Particular*, That a mans chiefe good is his Treasure, and that upon a three-fold Accompt.

1. From the Preciousnesse of it; No man owns or esteems his treasure, unlesse it be his own chiefe good, and that which he esteems as precious. A mans treasures are precious, therefore when the Lord speaks of precious things, he calls them *a Treasure*, *Mat. 13. 44. 2 Cor. 4. 7.* *The Gospel is called a Treasure*, because it carries precious things with it. Take a man whose chiefe good is God, take God from him and he is undone. But an other man who makes wealth his
treasure.

treasure, he saith, take away this, and I shall have no comfort; one takes God for his treasure, and the other wealth for his.

2. 'Tis called treasure, not onely for the preciousnesse of it, but for the plentifulnesse of it; for 'tis not a little that will make a treasure, but abundance, *Col. 2.3. In whom are hid all the Treasures of wisdom and knowledge*: What ever is a mans chiefe good, he desires it with an infinite appetite, for he is never satisfied. Take a man that makes pleasure his chiefe treasure, he is like a Horse-leach, that cryes, *give, give*: let him have to day, yet he is hungry to morrow. Take a man whose chiefe good is laid up in God, though he have all the world can afford him,

Plenti-
fulnesse.

him; yet he sayes, give me more comfort from God, more Communion with God, and more likenesse to God; hee is still unsatisfied, because it's his chief good.

3.
Valuation
of it.

3. 'Tis called a Treasure because it's that by which a man values himselfe: look how much a man hath in his Treasure, so much he conceives he is worth: there is a Rate which the man puts upon it, it adds as it were to the value of himself. Now as men value themselves according to their wealth, honor, &c. so God values every man according to his heart. *Prov. 10. 20. The heart of the wicked is little worth*: the man is worth nothing if his heart be worth nothing. For these grounds 'tis called a Treasure, for

for the preciousnesse, for the plentifulness, & for the value and esteem a man puts upon it.

Use 1. Of Examination : where is your treasure? Take this rule, where thy love is, ther's thy heart; where thy heart is, ther's thy Treasure; where thy Treasure is, ther's thy Heaven, where thy heaven is, ther's thy God; and where thy God is, ther's thy happines.

There are six things I would have you to consider, as to this use of Examination, that you may know where your Treasure lies.

1. Consider what it is that you dig for, that you labour for, that you are willing to spend your money for; this is the first tryall of your Treasure, If you dig for wisdom as for precious stones, *If thou seekst her*

Use 1. For the examination.

That is your Treasure.

1. Which you labour most for.

her as Silver, and searchest for her as for hid treasures. Pro. 2. 4. and faith our Saviour Job: 6. 27.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life?

What's the great thing you work for in this life? What is it you lay out your money for? that you labour for? dost thou lay out thy Knowledge for God? thy estate for God? or dost thou spend thy money for that which is not bread, and labour for that which satisfieth not? Isaiah 55. 2.

When a man shall return to his own heart, and say, I have laboured for wealth all my daies, and wearied my self for vanity, and now I come to die, I find that I have not laboured at all for God, I have not chosen God for my treasure; Oh this mans condition

is

is very sad ! how many are there that can lavish out their wealth upon their lusts ; But let a poor member of Christ come, every penny that's given to them, is as much as a drop of blood: that which you lay out your money for, and digg for most, that's your Treasure.

2. Examine what it is by which the comforts of your lives come in, what it is you live upon: whether you labour for the meat which perisheth, or for that which endureth to everlasting life ? John 6: 27. Whether your comforts come in by eating the bread of wickednesse, and drinking the wine of violence. Prov. 4. 17. Or by feeding upon Jesus Christ by faith ? Hee that feeds onely upon the Creature, feeds upon

Asbes,

2.
Which is the comfort of your lives.

Asbes, a deceived heart hath turned him aside, Isa. 44. 20. That man that makes not God his treasure, makes the Devil his Treasure. Therefore consider by what doth the Comfort of your lives come in? some may say, I live a comfortable life, because I have a great deal of wealth, and a plentiful Table; but the other saith, I live a comfortable life, because I have had Communion with God, and some tast of Heavenly Treasures: that from whence the Comfort of your lives comes, in that's your Treasure.

3.
Which
you are
to keep.

3. What is that which is your greatest care to keep above all things else? that's your Treasure. Treasures are commonly hidden, that men may keep them safe: take a
man

man that makes Riches his treasure, what doth he feare most? theft: but take a godly man that makes God his Treasure, what doth he fear most? sinne, because God is his Treasure.

4. What doth your soules retreat unto for comfort in any trouble, in any disgrace, in any distresse? whither doe you retire? whither doth a rich man retire when hee is in danger? to his Riches; whither doth a godly man retire when he is in danger; to his God; *Prov. 18. 10, 11. the name of the Lord is a strong Tower: the Righteous runneth into it, and are safe.* The Rich mans wealth is his strong City: and as an high wall in his owne conceits one retires to his Riches, and the other to his God.

4.
Which
you re-
treat
unto.

Pro. 10.
15.

5. How

5.
Which
you value
men for.

5. How doe you judge of other men? for you value men more or lesse according to that you count your owne treasure. A godly man that makes Grace his treasure; Ask him this question, who is the best man? whether the rich man, or the godly man? whether hee that hath much of grace, or he that hath much of Gold? whether he that hath much of the Creature, or hee that hath most of Christ? Hee answers, the godly man is the better man, because he seekes that which is pretious unto me, because he seeks his treasure above, saith David. Psal. 16. 3. *To the excellent of the Earth, in whom is all my delight;* Hee accounts them excellent because they have much of that which he counts his treasure.

sure, and he values all other men according to that they have of that which hee accounts his treasure.

6. What are the times that you do mostly prize? A man usually prizeth those times most that bring him in most of his treasure, most of his wealth, and profit *Amos 8. 12.* say they, *When will the Sabbath be gone?* there was no day so fire-some unto them as a Sabbath day, they longed for the week daies, because they brought them in much plenty, much of their treasure. But now with a gracious heart it is otherwise, as the one saith, *When will the Sabbath be gone?* so the other saith, *When will the Sabbath come?* *Isa. 38. 13.* they called it a *delight*, because it brings in most of their treasure:

6
Which
you prize
time for.

treasure: So it is with a gracious heart. Those times wherein he hath trading with Heaven, wherein he hath Communion with Christ, wherein he hath the pourgings forth of the Spirit, wherein he hath the Exercise of Grace, wherein hee is made serviceable to God; these are the times that he accounts pretious.

There are five Rules of tryall more, which every one should take as looking-Glasses, wherein you you may see where your treasure and chief good is laid up; which is the greater Question to be resolved that can be.

A mans
treasure
is that.

I.
Which
is first in
his aim.

I. A mans treasure and chief good is that which is first in his eye and aime in the whole bent and course of his life, that which hath the priority

ority in all his intentions, that is his chief good. Intention is the bent and aime of the will in Reference to some good propounded to it, by the understanding : that which is first in Intention, is last in Execution , if it be a good obtained ; but if it be a good to be obtained, then that which is first in Intention, is last in fruition; *Mat. 6. 33. Seek first the Kingdom of God, &c.* There is not onely a seeking of the Kingdom of Heaven, but there must be a seeking of it first; for God stands much on Priorities in Scripture; and if it be not set in its due order, God himself is displeased with it, and that which is done is, as if it had not been done at all. Take a naturall man whose chiefe good is
C wealths

wealth; it is first in his Eye, it hath a prehemenency in all his Actions and Intentions he seekes an Estate first to be great in the world, rather then to be good in the World; the chiefe good is that which draws out the first born of the Soul, 2 Cor. 4. 18. *We look not at, or we seek not, the things that are seen, but at the things that are not seen, &c.* Hee speaks not onely in his own name, but in behalf of all the Saints, for they have all one chiefe good and utmost end; thus it was with Paul, *I presse to the mark for the price of the high calling of God in Christ Jesus.* I presse to the mark, the mark is that hee proposeth, that he shoots at, as an Archer at his mark: you may see by this, what's your treasure; what is the first and main

Phil. 3.
14.

main thing in your Intentions; for ther's no Saint in the World, but if God should say, ask what thou wilt, and I will give it thee; he would say, first I desire interest in thy selfe, and Inheritance with the Saints: that which is first in Intention, is last in fruition, what the main of your souls is set upon, that is your chiefe good.

2. A man shall know where his treasure and chiefe good lies by this; that's a mans chief good which hee desires for it self, desires are all things else in subordination thereto; Christ gives you this rule in *Maik 3.7. Hee that loves Father and Mother more then me, is not worthy of me:* A man is bound to love Father and Mother, but not more then me; when

2.
Why he
desires
for it self.

doth a man love any thing more then Christ? when it comes in competition with him, but not in subordination to him: God is to be beloved for himself, and Christ is to be received for himself, and therefore 'tis said, *Luke 14. 26.*

He that hates not Father and Mother, &c. cannot be my Disciple;

how hates them? a man is bound to love them all. The Command is not absolute, that he should hate them absolutely, but comparatively; to hate them is to see an excellency in Christ above them, Christ is to be beloved for himself, and God for himself.

That Rule of *Austin* is true, we are to love friends in God, and Enemies for God. But how shall I know that I love God for himself? for a man may

may love Christ and God from a principle of self-love. I shall give you two tryalls.

First, then a man loves God for himselfe, when hee is willing to part with all things for him: that man that is willing to part with all things for God, must needs love God above all things. But how shall I know that I am willing to part with all for Gods sake? there are two seasons when men are tryed in this life; at the time of Conversion, and the time of Dissolution. First, At the time of Conversion, *Philipi. 3. 8.* Paul counts all things but dross and dung that he may win Christ, *14. 33.* he that forsakes not all, cannot be my Disciple. The second is the time of Dissoluti-

1 Cor. 6.
23.

Phil. 1.
23.

on, without this I cannot attain to my chiefest good: will the Lord have an *Isaac*? the soul will give him an *Isaac*, he will sacrifice his parts with all that ever he hath, and give them up to God, *you are not your own, you are bought with a price*, saith the Apostle. A gracious soule hath experience of this at the time of dissolution, when hee sets all things here below aside for God; when his friends, his Estate, his glory, and his portion take their leaves of him; A godly man when he comes to die, he can look on all these dying things rejoycingly; he can say, I have no need of them, Lord, *I desire to be dissolved, and to be with Christ, which is far better*, Phil 1. 23. as a Martyr said when hee came to die, *my friends are dear,*

dear, my Children are dear, my wife is dear, but my Christ is dearer.

2. The second triall that a man loves God for himselfe; when a man doth abstract God and Christ, the good that is in them, and the good that comes by them, and the soule is carried to them for the good that is in them. There are two seasons when all the good that comes by Religion and godlines, seemes to be abstracted from it; at the time of Affliction, and at the time of desertion.

First, At the time of affliction: Is there any outward benefit comes by Religion in the time of persecution and affliction?

Secondly, All the time of desertion that deprives a man

of all comfort ; now when a man shall be able to say as *Job*, though he kill me , yet I will trust in him; I will love him for the excellency that hee hath in him , though I receive none of that excellency from him: For the good that comes by him, many love him, but for the good that is in him a gracious soule loves him. Take a man that makes riches his Treasure , hee will part with a good Conscience, the best friends he hath; nay , though hee act to the griefe of his friends, and to the reproach of his Enemies; yet if the man doe but obtaine that which he desires, he matters not; this is a clear argument : that a man loves it for it selfe. An ambitious man will break all bonds , Naturall, Civill, and Religious; yea , let him be

be accounted an ambitious self-seeking man; yea, let credit and Conscience lie at the stake, yet hee will despise Counsell, tread upon friends, trample upon Lawes, and all that hee may be great in the world.

3. That which is a mans Treasure or his chiefe good, he referrs all things unto it, and seekes all things from it; for a mans chief good and utmost end is that which works in all the rest. I shall give you two rules for this.

First, he that seeks all things in subordination to his chiefest good, hee seeks nothing that shall fall crosse unto it: this is the signe of a godly man, what ever is crosse to his chief good, hee counts life not dear for the removall of

3.
Unto
which he
refers all
things.

The certainty of Heavenly, and the

it, I count not my life dear unto me, saith Paul, so I may finish my course with joy. Acts 20. 24 Bodily ease, carnall delight, worldly contentments are not dear unto thee, if God be thy chief good; if thy Estate, honour, thy relations, yea, thy life it selfe come in competition between thy God and thee, thou wilt say as the Martyr: *farwell wife, farwell Children, farwell Estate, yea, farwell life, and give me my Christ.* 'Tis with many men as it was with Demas, Demas hath forsaken us, and embraced the present world, he professes godlinesse no more; So it is with men, they neglect known duties for temporall advantages; take heed that nothing crosse thee in thy treasure, but let all things be subordinated unto it. Then

Then secondly, as it must not crosse it, so it must serve it, every thing must be subordinate to his chiefeest good; thus it was with *Jehu*. The Kingdom was in his eye, that was his chiefe good; Now *Jehu's* reformation of Religion tended onely to this end, to set *Jehu* in his Kingdome; yet hee did the worke that God intended, hee executed Gods judgements upon the house of *Ahab*, hee thought to have had his ends upon God, and God had his ends upon him. But take a godly man whose chiefe good is God and godlinesse, hee loves an Estate not for it selfe, but that hee might honour God with it: gifts, what doth he value them for? for the Edification of the body of Christs

2 Kings
9.

Ecles. 7.
11.

Christs wisdome (*saith Solomon*) is good with an inheritance, that is when grace teacheth a man to make use of it.

4.
After
which
his soul
goes out.

4. Tryall, by which you may find out your treasure ; A mans soul goes out towards it with continuall and earnest breathings, and endlesse gaspings ; so you shall find it is with naturall men, who have their treasure in this life, and and whose bellies are fed with the providences of God onely, and who make a God of their belly, their hearts are only carried out with breathings after this treasure. But on the other side, *David* saith, *my soul is lifted up to God* ; to lift up the soule in scripture is, to desire a thing earnestly. Take a man whose treasure is in
Hea.

Psal. 27.

Heaven, whose chief good is God, the continuall gaspings of his soul are after God, *Pf. 25. 1. he desires God earnestly, 2 Cor 5. 1. in this wee groane earnestly, &c.* hee is under continuall groanings and gaspings after God, though it is true the soule finds an impossibility of enjoying God perfectly in this life; yet you shall finde this true, love to him of the right kind is so carried after God, that it is never satisfied, or at rest without more of the enjoyment of him. Examine therefore your soules, what do they most breath and pant after continually, and that's your treasure.

5. That's a mans treasure wherein a mans Soul receives satisfaction, and without which,

5
Wherein
his soule
receives
satisf.
faction.

which hee is never satisfied ,
*Pf. 49. 18. the worldling bless-
eth his soul while he lives ; that's*
his treasure; Naturall men are
satisfied in nothing else but
in the things of this world ,
that their soules pant and
breath after. Take an Ambiti-
ous man , let every mans
purse be opened , it will not
satisfie him, he cannot sit in a
low place , because a high
place is his chief good; so *Ha-
man*, let him have never such
honours , hee is not satisfied
except he be made most hono-
rable , because his soul goes
out after high places, hee must
be had in esteem of the men of
the World. But take a man
that hath godliness for his
chief good, and this he is sa-
tisfied in , and nothing else,
in *Psal. 36. 8. They shall be a-
bundantly*

bundantly satisfied with the fat-
ness of thy house; and thou shalt
make them drink of the River of
thy pleasures: Now give a godly
man wealth, it will not satisfy
him, give him honor, it will
not satisfy him, *Prov. 14. 10.*
a good man shall be satisfied
from himself; By these rules
you may easily see where your
chief good is laid.

Use 2. Of Conviction, to set
forth the misery of them that
mislay their treasure, that be
deceived in their chiefest
good. Take heed of laying up
your treasures in this life, eve-
ry man in this life hath some
treasure, or some great good;
this will set forth the misery
and wretched condition of all
them that misplace their
treasure, misplace their chiefe
good. There are many sorts
of

Use 2.
For con-
viction.

Six con-
siderati-
ons.

I.
The
Scripture
speaks of
a true
treasure.

of men whose treasure is laid up here below, their portion is in this life, they are mistaken in their chief good, this plainly shewes they are in a miserable condition; and yet this is the condition of most of the world, and under which the greatest part of it will perish. That I may heighten this Conviction, I shall give you six considerations.

I. Consider, the Scripture speaks of a true treasure, *Luke 16. 11. If ye have not been faithfull in the unrighteous Mammon, who will commit to your trust the true riches:* here's the opposition, he sets the one against the other. There is a true treasure, and there is a false treasure, and they that inherit not substances, inherit shadowes.

Pro.

Pro. 23. 5 Wilt thou set thine eyes upon that which is not? they are said not to be, and that upon a twofold account.

1. Because there's no reality in them.

Secondly, because there's no stability in them, that is, in reference to that which you fancy to be in them. Covetousnesse is Idolatry, for it is an Idoll, the Apostle saith so of Riches: 'tis not so in substance as it is in appearance; there never was a godly man in the world, whose eyes God had opened, but he saw that it was onely his thought, his apprehension of riches that made them seem great. Then they have no stability in them: they perish in the very enjoyment of them; he is a miserable man that doth not
in-

Inherit such spirituall abiding substance as God is, and hath his treasure in God, and the things of God.

2.
There's
a false
treasure.

2. There's a false treasure as well as a true: herein lies a great delusion of sin and Sathan, to deceive a man in his chief good, *Heb. 3. 12, 13.*

Take heed lest there be in any of you an evill heart of unbelieve in departing from the living God, and lest any of you be hardned through the deceitfullnesse of sin.

Sathan will labour to deceive you in every thing, but he labours mostly to deceive you in your chiefest good, in drawing you from God; for as the Spirit of God is in direction, so the Spirit of Sathan is in delusion. As the spirit of God directs a man in this life to carry out affections more
to

to God, and to make his chief good; so on the contrary, the Devill doth all to this end, that he may deceive a man of his chiefest good, and take off the chiefest good, and take off the affections of his heart from God: When *Sathan* fixeth a mans heart on any particular good, it is to take him off from that that is an Universal good: *Sathan* is said to be a murderer from the beginning; how so? on this account, because hee deceives persons of their chiefest good, wherein the life of their soules doth lie.

3. Consider the nature of man doth exceedingly abhor to be deceived: the Holy Ghost doth charge us that we should not overreach our brother, the nature of man is much

3.
Mans
nature
abhors
to be de-
ceived.

1 Tim. 2.

14.

2 Cor.

11. 3.

much inclined to deceive one another, and therefore the nature of man doth exceedingly abhor to be deceived it self. Now there was never such deceit as in the chiefest good, to give a man brasse for gold, and stones for bread; To take the Creature for the Creator, to set up the Devill in the place of God; This deceit is of being cheated in our chief good. There are many other that are lesser deceits, he doth deceive in particular Acts, as when a man hath been convinced of sin, pray'd against it, and the Devill hath varnished it over again, and led him to the Commission of it; but the grand deceit of all is in his chiefest good.

4.
The Devil labors
above all
to deceive
you in
this.

4. Consider this is the deceit that above all, he takes care

care to hide from you, he will keep you under that all the daies of your life. You have many deceits of Satan laid in a mans way, that may be discovered to him, and these a man may recover out of, as 2 *Tim.* 2. 26. *That they may recover themselves out of the snare of the Devill.* He may see that in that particular Act he was deceived, that which he thought was good, he finds it was not so, but he was deceived through the wiles of Satan; a man may see the devices of Satan in reference to his darling sinne, 2 *Pet.* 2. 18. But the Devils great designe on all unregenerated men, is to keep them in an unregenerate state, more then in unregenerate Acts: Therefore the great work in conversion, is to cause the
the

the soul to mind its chiefe good; never was there any converted to God and Christ, but he saw that he erred in his chiefeest good, and that he had departed from his God; how is a man departed from God? He is departed from God in two things: 1. As his chiefeest good. 2. As his utmost end. How must a man returne to God? First, as his chiefeest good, and then as his utmost end.

5.
This de-
ceives
most.
Mat. 7.
14.

5. This will be the deceit under which the greatest part of the world will be damned; for, *straight is the Gate, and narrow is the way that leadeth to life, and few there be that find it.* All men are carryed forth to some good or other, and say, *VVho will shew us any good?* Psal. 4. But there are four things that
most

most of the world do usually mistake in.

1. They take that which is but a seeming good, for a reall good.
2. They take that which is a particular good, for an universall good.
3. They take that which is a temporary good, for an eternall good.
4. They take that which is another mans good, for their own good : Most men mistake under these four sorts of good, and so perish.

6. If you be deceived in your chiefest good, it will be the matter of Satans insultation, and the matter of your Lamentation for ever. It will be matter of Satans insultation, Satan is the envious man: Two things there are in Satan
to

6.
This will
cause Sa-
tan to in-
sult.

to sinners; one is cruell murderings, and the other is cruel mockings of them, as in *Isai.* 14. 11, 12. *How art thou fallen from heaven, O Lucifer Sonne of morning? Nebuchadnezzar that thought himselfe as it were placed in heaven, falls downe to hell, he deluded himselfe. It will be then too late to say, I was ignorant, and as a beast before thee.*

The misery of those that are herein cheated.

I.
There's nothing good to such a man.

These men are miserable, that are cheated of their chief good, and their misery lyes in six Particulars.

1. Because there's nothing good to that man that err's in his chiefest good, *Eccle.* 5. 13. there's a man that made Riches his chiefest good; there's no good to him therein, because he made not God his chiefest good, *his Riches are to his*

his hurt: many a man is made honourable and Rich to his hurt. But are not Ordinances you will say, for a mans good? Is it not good to live under the means of grace? to have the droppings of the Sanctuary? I answer no, if not improved, the higher to Ordinances, and at distance from God, *the nigher to the Curse*, Heb. 6. 7, 8. Ordinances will ripen your sinnes, and they will hasten your ruine, they will insnare your soules, they will draw out your lusts, and they will ruine you for ever: As every thing is good to a man that is right in his chiefest good, so nothing is good to that man that errs in his chiefest good.

2. If a man erre in his chiefest good, this will make him

D

erre

2.
This will
cause him
to erre
in all
things.

erre in his judging of al things and persons in this life; for the rule of every mans judgement is according to his chief good, he errs, and must needs do so, if he errs in that : Take a man that judgeth sinning better then suffering, he chuseth sin before suffering, *Iob 36. 21.* Take heed, regard not iniquity; for this thou hast chosen rather then affliction: He chuseth the present things, before things to come; things that are seen, before things that are not seen: But to a godly man, sin is worse then suffering, then death, then hell. It was the saying of one of the Martyrs, *He is not praise-worthy, nor worthy of praise, that God praiseth not.* A man that hath his treasure in heaven, he judgeth all things aright according

to

to the heavenly Treasure.

3. If a man mistake his chiefest good, this causeth him to misplace all the affections of his soule; they will be set wrong, & are set upon wrong objects: The Holy Ghost speaks of a *crooked* and a *perverse* Generation, when they were set upon wrong objects, they were in feare where no feare was. Now take an other man whose chiefe good is God, he feares sinne, the other feares man; he rejoyces in God, the other rejoyces in man; here the affections of soule are mistaken by misplacing the chiefest good.

4. This makes a man loose his labour, in what ever he doth all his life time; he labours onely for the meat that perisheth, but not for the meat

3. This makes him misplace his affections

4. To lose his labour.

that endureth for everlasting life; he spends his parts, his strength, and time in vaine: He sows the wind, and reaps the whirle-winde.

This grand error makes you erre in every thing you doe; the wicked man is deceived, disappointed, and at the last will be ashamed of all his undertakings: But the godly man cannot be deceived, nor disappointed of his hopes, nor return ashamed, because he is not mistaken in his chiefest good, and therefore cannot lose any of his labour.

5.
This will
destroy
him.

5. This onely will destroy the man: This is the grand mistake; a man may be deceived in particular things, and yet the soule may be saved in the day of the Lord: but if once he be deceived in his chiefest

chiefest good, he can never be saved : for what is a mans chiefe good here by way of Election, shall be hereafter his chiefe good in way of fruition, *1 Cor 3. 11. For other foundation can no man lay, then that is laid, which is Iesus Christ, &c.* To erre in this, is a fundamentall error; those that erre in matters of practise, 'tis said, yet their soules might be saved, though their labours be lost ; but if thou errest in thy chiefe good, thou canst never be saved.

6. If there were nothing else but this, its the greatest delusion, and the obsurdest cheat in the world; for a man is deceived, and makes that his greatest happinesse that is the quite contrary, that will prove his greatest misery ; blessing, or blessednesse, requires two

D 3

things.

6.
Its the
greatest
cheat of
all.

things. 1. It must be that which cannot be lost. 2. It must be that that puts the soul into a condition that he he doth not sinne, or that he cannot sinne. He that placeth his happinesse below God and Heaven, he sets up an other God, which is the highest way of sinning in the world, and therefore see what a miserable condition that man is in, that sets his chiefest good in things below God and Heaven.

Use 3.
For Exhortation,

Use 3. Is this a truth that every man in this life hath something hee laies up for his Treasure, whether it be in Heaven or Earth; then take this exhortation in the words of the text, lay up treasures in Heaven. Three things I shal premise.

1. Some doe observe the
sweetness

sweetnesse of Christs Com-
mands how he applies himself
to the desires of his people,
the Lord Jesus Christ doth
not forbid this, hee doth not
say, let there bee no such pro-
vidence in you; but if you
will lay up treasure, hee tells
you where you should lay up
the true treasure. So Luke 10.
20. he sends forth the 72 Dis-
ciples, and *they rejoyced the De-
vills were subject to them:* Now
he doth not forbid their joy,
but hee doth augment their
joy; *Rejoyce rather that your
names are written in the book of
life:* so when he saith, Matth.
20. 18. *Feare not him that can
kill the body,* he forbids you not
altogether to fear, but see if
your feare be plac'd on the
right object, that is, himselve
more then them: so when men

are apt to glory in some excellency they have obtained, saith the Holy Ghost. Jer. 9. 23. *Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth, glory in this, that he understandeth and knoweth me that I am the Lord.* Set a right object for your glorying in; so here hee doth not forbid you to labour for riches, but to be rich towards God; he doth not forbid you to bee adorned, but let it bee with beauties of holinesse.

3. Sort
of trea-
sure.
I
Trea-
sures on
Earth.

2. It's observed that there are diverse waies of treasuring: there are three sorts of treasures that are laid up, three severall waies.

1. There are treasures on
Earth,

Earth, some place their happinesse on the things below: our Saviour saith, *look not to the things that are seen, but have an eye to the things that are not seen.* It was well observed by one, that that which a man loves and aimes at as his end, that's his treasure. A man that hath no end beyond this life, hath no treasure beyond this life, let me be rich, let me be honourable and brave in this world, that's all he looks at. He looks not up to the treasure above; this man placeth his affections on the Earth, and makes that his portion.

2. There are Treasures in Hell, some lay up their treasures in Hell, *Rom. 2. 5. they treasure up to themselves wrath against the day of wrath.* There are two treasures, one of sin;

D 5

and

3.
Treasures in Hell.

and the other of wrath, and the one fits for the other; as the man adds to the one, so God adds to the other; for you must know as sinne ripens, so doth judgement, as sin encreaseth, so doth wrath, *Ezek. 7. 10. The Rod hath blossomed, as Pride hath budded;* It's spoken of Gods bringing of wrath upon *Nebuchadnezzar*, now mind the gradation, the Rod first blossoms, then it buds; judgement first ripens, and then ruins; you read in scripture of an Ephah of wickednesse, that is, that which notes the full measure of wickednesse; and you read of a Talent, which is judgement proportioned to the sin. As you fill up the treasures of your sins, so God fills up the treasures of his wrath: you think

think you onely carry on your own treasure, but God is carrying on his treasury of wrath also. The

3. Sort are those that lay up treasure in Heaven, that place their happinesse in the chief good, in nothing but Heaven, that have aimes beyond this life, the things present are but for their way, not for the end of their Journey. Every man is as his chiefe good, and as his utmost end is; if thy end be Earthly, thou art a man of the Earth; if Heavenly, thou art a man of Heaven. It is said, *Psal. 17. 14. Men of the world that have their portion in this life:* They are called men of this world, because their end and aime is not beyond this world. But the Saints and Citizens of
Hea-

²
Trea-
sures in
Heaven.

Heaven are so called, because their end and aime is beyond this life, and their chief good lies there.

3. You are to observe the manner and nature of this command; lay up treasures in Heaven, his meaning is not, that they should lay up nothing on Earth: To lay up on Earth is a duty, as to provide things necessary for the body; but in especiall manner be sure to lay up in Heaven, have your hearts in Heaven, though your bodies be on the Earth, we ought to lay up something in summer against the time of Winter; Parents ought to lay up for their Children. Lay not up treasure on Earth; that is to say, as it is contrary to a treasure in Heaven, but so as it may be helpfull to thy treasure

sure in Heaven. Again, lay not up treasure on earth, so, as if there were an absolute necessity of it, or as if a man could not live without it, *Luke 12. 15.* a mans life consisteth not in the abundance of the things that he possesseth. Lastly, lay not up treasure on Earth, so as to neglect Heaven, let not this be a means to take off your hearts from higher things, if so, your treasure will be your curse, and God gives you a great estate in great Judgement.

Let us now come to set home this Exhortation, seeing some lay up treasures in Earth, some lay up treasures in Heaven, do you be exhorted to lay up your treasures in Heaven.

Four things I will speak to in prosecuting of it. 1. What

1. What is meant by Heaven?
2. What are the treasures of Heaven.
3. What is it to lay up treasures in Heaven.
4. Some arguments to enforce the Exhortation.

What is
meant
by Hea-
ven.

1.
God
himself.

First, what is meant by Heaven? There is a twofold Exposition of it, and we may make an improvement of both of them.

1. By Heaven, some expound it of God himselfe, as if hee should say, lay up your treasures in God, with God: so that they take Heaven for God, that is the God of Heaven, the pleasures of Heaven. Now this will help you to understand other Scriptures, *Mat. 21. 25. The Baptism of John, was it from Heaven?* that is,

is, from the God of Heaven; Heaven is there put for God: so *Luke 15. 18. Father I have sinned against Heaven;* that is, against the God of Heaven, the God that dwells in Heaven, there's your happinesse alone, let your chief good be laid up in him, let him who hath promised to be our portion and exceeding great reward be our treasure in Heaven; yet you are to consider that the Scripture speakes of other treasures in Heaven, *Luke 12. 33. Provide your selves a treasure in Heaven that faileth not;* that is, of good works, but they are onely as they aim at God; God is himself the great reward, and the rich treasure of Heaven: this is the excellency of every gracious performance of duty, 'tis a trea-

treasure of heaven, because it is recorded in heaven by God himselfe, lay up therefore your treasures with God, that he may be your eternall reward. The

2. The
third
Heaven.

2. Exposition of this place, is this; They take Heaven for the third Heaven, the highest Heaven, the habitation of Gods majestic and glory, the place where the Saints shall be with God, where the Angels have Communion with God, *Ier. 23. 23. He is said, to fill heaven and earth;* 'tis called the place where his honour dwel; there you have two things.

Heb. 11.
10.

1. The Vision of him. 2. The Fruition of him, so 'tis said to be a City, whose *builder and maker is God*; this being the place of the Saints, therefore they are exhorted to lay up their

their treasure in it: the time will shortly come, when the Saints shall be removed from earth to heaven, for here they have no abiding City: now their happinesse in heaven being to enjoy God to eternity, for this cause they are exhorted to lay up a Treasure in heaven. Well, take it in both these senses, in God, or in heaven, where the eternall enjoyment of God shall be.

In the second place; What is that Treasure that a man should lay up in heaven? We shall understand it by the opposite; there is a treasure that man layes up on earth as his chief good, as Riches, Honor, High-places, Pleasure, popular applause, &c. and where his Treasure is, there his heart is: So there is a treasure in heaven

Nothing
but God
can be a
mans
treasure
in hea-
ven.

1.
Because
a man
must love
it best.

2.
Prize it
most.

ven which is a mans chiefe good; it is God that is his reward, Christ as Mediator that brings him to God.

There are three things that demonstrate, that none but God can be a mans treasure in heaven.

1. A Mans treasure is that which he loves best, and a man must love nothing more then God; nay a mans chiefe good is that which he loves with an infinite love, that he doth never say I have enough. The *Hebrew* word for Treasures, signifies that which a man sets his heart most on; where a mans love goes, there a mans zeal goes, that's his treasure that carries out his love.

2. That which a man prizeth most, which a man sets highest price on, that's a mans
Trea-

Treasure; now a man should prize nothing more then God; Kingdomes and Nations be not deare to God for the sake of the Saints, therefore Kingdomes and Nations should not be deare to the Saints in respect of God, they should prize nothing in comparison of him, much lesse in competition with him.

3. Upon a mans Treasure he relies for supplies, that which a man makes his Treasure in Calamities and Distresses he goes to it; therefore David saith, *Psal. 13. 25. whom have I in heaven but thee? and there's none upon earth that I desire besides thee: my flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.* Thus you see every man must be supplied out of his owne Treasure.

Third-

3.
Relieup
on it.

Thirdly, You will say, God is in heaven above, the habitation of his holiness and glory; How can we be said to lay up God for a Treasure? 'Tis true, God is in heaven, he made the heavens, and he dwels in heaven; but he is not laid up there for thy treasure, unless thou closest with him by faith, and lay him up for thy God, and in so doing he will be thy treasure; for though he dwels in heaven, yet he dwels also in *humble and contrite Spirits*. Now there are six Rules to get the God of heaven to be our God and Treasure.

1. Chuse
God for
thy trea-
sure.

1. He that will lay up Treasure in heaven, he must chuse God for his treasure in heaven, not onely the joyes and delights of heaven, the happiness

pineſſe of heaven, but the God of heaven, that which thou chuſeſt is thy treasure: If a man chuſe Honour, and Riches, and Pleaſure, that is his treasure; what you chuſe firſt, you prize moſt, and you ſhall be ſure to have God for your treasure if you chuſe him.

2. Then part with all other treasures for him: No man can have two Treasures, no more then he can have two Maſters, *Mat. 19. 21.* Look to your ſelves, you have not God for your treasure, except you part with all other treasures for him.

3. The ſoul is to be carryed out after this treasure inceſſantly; that man that layes up God for his treasure, his heart is continually carryed after him, and ſo muſt yours,
if

2. Part
with all
for him.

3.
Let thy
heart be
after
him.

if you will have God to be your Treasure, *Psal. 73. 24.* How doth the soul go out after God? *My soul pants for the longings it hath towards thee; my soul longeth, yea even fainteth for the Lord,* so saith David: If your souls do not go out after God, and relish the sweetnesse of God, certainly you have no part nor portion in this Treasure.

Psa. 119.

20.

Psal. 84.

2.

4.
Live up-
on him.

4. If you would have God for your treasure, live upon him; men live upon their treasures, so must you upon your God.

5.
Glory in
him.

5. Would you have the God of heaven for your treasure, then glory in him; what a man labours to get for his treasure, that he glories in. Every man values other men as he values his treasure; take

a man that makes Riches his treasure, let the person be never so honourable he despiseth him, because he hath not so great an estate as he: so a godly man values every man according as his chiefest good is, he is worth no more then he is worth in Gods account, therefore he esteems no more of him.

6. What ever is your Treasure, if you lay up your treasure in any thing, you must use all means to add unto it, and make a daily increase, the increase of your treasure comes in by adding to it, *Isai. 33. 6.* Why doth *Hezekiab* lay up treasure in God? he gets a further interest in God, therefore the man is bless'd with his treasure: wisdom and knowledge shall be the stability of thy times,

6.
Add to
thy trea-
sure.

times, and thought of Salvation and this is, because the fear of the Lord is his treasure.

The fourth particular is to give you some grounds to enforce the Exhortation: is there a treasure in Heaven? then do not be such Enemies to your soules as not to lay up treasures there. There are four Arguments to enforce the Exhortation.

1.
No treasure below
God,
will be
lasting.

1. No treasure below God will be lasting, Christ speakes therefore to you continually to lay up your treasure in Heaven, because there will come a time when all treasures laid up below God, will be expunged and gone, and then what will you live upon? 1. Cor. 7. 29. 31. the Apostle saith, the time is short, and the fashion of this world passeth

passeth away; 'tis a Metaphor taken from things folded up, a great part of time is unfolded and unwoven, it's almost spent, there's abundance of life run out already, and little left behind; there is an eternity that will never be spent after all thy time here is spent, lay up therefore treasures there.

2. Heaven is the place to which you hope to go, now carry your treasures with you, and send your treasures before you, or else there can be no hopes of entering into Heaven. This is the Exhortation of our Saviour, when he saith; *lay up Treasures in Heaven*; hee seems to speak to the hopes of persons going to Heaven, goe powre out your soules before the Lord, make sure of your
E Hea-

2.
Nor
hopes of
Heaven
without
this trea-
sure.

Heavenly mansions; you will leave the estates and your fine houses behind you, pour out your soules to the Lord, make sure of your interest in Christ, that you may carry your treasure with you.

3.
God is
an all-
sufficient
treasure.

3. Consider, God is a faithful and true treasurer, therefore lay up your treasure in Heaven: God is self-sufficient to himself, and he is all-sufficient to you; But if thy treasure be here below on this side to God, it will not last, that which is thy treasure in this life, will be thy Torment in the life to come *I am. 5. 3. your Gold and Silver is cankered, and the rust of them shall be a witness against you, and shall eat your bread as it were fire: yee have heaped treasure together for the last daies: when judgement shall*

shall come, your Torment shall then begin, and you shall have the greatest plagues at the last day of judgement; your treasures will then crush and begin to be your tormentors, that which now thou choosest to be thy treasure, will then be thy tormentor. The onely way to preserve what you have of this treasure on Earth, is to lay up treasures in Heaven. In the houses of godly men are the best and pretiouslest treasures, because they come into them from a promise, and so they have much sweetness in them. All the cares of wicked men is what they shall have, but a godly man, that hath Communion with God, and an interest in Heaven; these men look upon it as a

priviledge what they should do for God.

^{4.}
If God
be not
your
treasure
here hee
will not
herafter.

4. Argument; you that have not God for your treasure here, you shall never have him for your treasure hereafter, for after this life a man can never change his chiefe good, that which is so here, shall be so hereafter; therefore if you have not a treasure laid up in God in this life, he will not bethy God in glory hereafter, and yet God shall be all in all.

You have seen already the misery of those that erre in their chiefeft good : Now I shall come to shew you the happy condition of them that have pitched upon their chief good, and that have laid up their treasures in Heaven. Whatsoever they are in this world

world; yet in regard of their chiefgood they have not mis-carried. O how blessed is that soul that hath not misplaced his treasure. A godly man is every way a blessed man.

A good man is every way blessed.

1. Hee is blessed in regard of the pardon of his sin; *blessed is the man whose transgression is forgiven, and whose sin is covered,* Ps. 32. 1.

1. In the pardon of his sin.

2. Hee is blessed in regard of the disposition of his soul; *blessed are the pure in heart, for they shall see God.* Mat. 5. 8.

2. Disposition of his soul.

3. He is blessed in his hung-rings and thirstings after or-dinances; *Blessed are they that dwell in thy house, for they will be still praising thee,* Psal. 84. 4.

3. In hungerings after ordinances.

4. Hee is blessed in his obe-dientiall actings to God; *blessed*

4. In his acting to God.

are the undefiled in the way that walk in the Law of the Lord: Psal.

119. 1.

5.
In his
expecta-
tion.

5. Hee is blessed in his expectations, *Isa. 30. 18. Blessed are they that wait for him.* Nay, even his very Afflictions are blessed; *Psal 94. 10.* blessed is the man whom thou chastisest and teachest out of thy Law; Thus you see every way how a soule that hath made God his treasure is blessed.

But the
top of
his blessed-
nesse is
in his
chiefe
good.

But wherein lies the top of his blessednesse, and the height of his happinesse? he is blessed in his chief good, and there lies the height of his blessednesse, unto which, and in comparison of which all these are but subordinate and inferiour blessednesses. Look to the Angells in the glory of of heaven, they are blessed.

First

First, in their inward qualifications and endowments; their wisdom, their power, their zeal, they are blessed in every respect.

Secondly, in regard of their offices and employments, they are principalities and powers, they are Co-workers with Christ.

Thirdly, they are blessed for their Activities in those offices, *Ezek. I. 14. They go and return like lightning*: but wherein lies the top of the Angels blessedness in heaven? it lies in this, that they have pitch'd aright upon the chiefest good, they have not erred in their treasure; nay, wherein lies the blessedness of Christ himself as Mediator? hee was every way blessed, hee was the heire of all things, and appointed

Wherein
the An-
gells
blessed-
ness lies.

unto glory, and to a glory
 suitable to the service that he
 did perform, which neither
 men nor Angells were able to
 doe; But wherein lies the top
 of Christs glory and blessed-
 nesse? in *Psal. 16. 5.* you shall
 see where it lies; *the Lord is*
the portion of mine inheritance;
 his blessednesse lay in the
 chief good. The same is true
 of the glorified Saints in Hea-
 ven, the soules of just men
 made perfect, the glory of the
 Elect, and the top of all their
 blessednesse is that they have
 pitched upon the right good.
 On the contrary, what's the
 misery of the damned in hell?
 there is nothing wanting to
 make them miserable, as there
 is nothing wanting to make
 the other blessed. If you look
 upon their sins, you must con-
 sider

Wherein
 the mis-
 ery of the
 damned
 lies.

sider in hell, sin is their punishment: If you consider the bottomlesse pit, the burning lake in which they are shut up, the worm of conscience that is ever gnawing and wounding of them, for so it is in all those damned spirits in hell, this must needs make their misery very miserable: but wherein lies the top of their misery? alas it lies in none of these, it is in this, that they have erred in their chiefest good. An antient writer (*Chrysostome*) saith, put a thousand of them together in hell, and here is the worst of their Torment, their erring in their chief good: so then there is none miserable like those sinners that have erred in their chief good, nor none blessed like these Saints that have

pitched upon their chiefe good. The misery of the damned lies in two things.

First, because they have forsaken God.

Secondly, because God hath forsaken them; they have hated the Lord, and the Lord hates them, herein now doth lie the top of their misery, as this was the top of their folly, and the top of their vanity to neglect the chief good.

Now there are variety of comforts belonging to the Saints of God; But there are some great grounds of comfort that belong to those that have chose God for their chiefest good; and from these grounds should our comfort flow: As there are some grand promises that are recorded in Scripture, which doe
wrap

wrap up all the rest of the promises in them, and they are three.

First, I will give you my Son.

Secondly, I will give you my spirit.

Thirdly, I will give you my self: A godly man should take comfort from all the promises, but especially from the great promises: for if a man be much in the least duties of Religion, and neglect the greatest, hee gives just occasion to suspect the truth of his obedience; and so if a man regard the lesser promises, and look not to the greater, hee gives just cause to suspect the truth of his comfort: why is a godly man so happy a man? It is in this, that he hath not erred in his chief good. But there

The
three
great
promises

Seven
grounds
of com-
fort for
those
that have
chosen
God for
their
treasure.

I.

Hereby
thou
maist
see the
riches of
Gods
love un-
thee.

there are seven grounds of the
greatest comfort that I know
in all the book of God, arising
from this consideration, *I
have not misplaced my treasure, I
have not erred in my chiefe good.*

I. Hereby the soul may see
the riches as well as the free-
nesse of the love of God, I
have not miscarried in that
which is the greatest error of
the world, I have not gone with
those who have their portion
in this life: now its a great
mercy to bee delivered from
those sinns of laying up your
treasure in this life; then this
is much more a greater mercy,
that a man hath not mispla-
ced his chiefe good, for mis-
placing a mans chiefe good,
'tis the greatest sinne, and the
greatest judgement that can
befall him. The Scripture
speaks

speaks of delivering soules up to the Devill; and there is a twofold delivering soules up to the Devill.

1. As a Lord.

2. As an Executioner.

First to deliver up a man to *Sathan* as a Lord, so *Judas* was; the Lord Christ delivered him to *Satan* as a Lord to rule over him.

But, Secondly, when the Lord shall give a man over to *Sathan* as an Executioner, that *Sathan* shall terrifie his conscience: now for a godly man to be able to look into his owne condition and say, when I looked abroad into the world, I see one man place his chiefe good in riches, another in honours another in pleasure; but in the midst of all these though I have miscarried in
though

Satan is
both
Lord &
Executi-
oner.

many things, yet here is my comfort I have not miscarried in my chiefeſt good. There is not any thing will comfort a godly man more then this, when hee comes to look the King of terrors in the face, nothing will be ſuch pleaſure to his ſoul as this: when *Sathan* ſhall triumph over moſt of the word, the poor ſoul ſhall be able to triumph over all the powers of darkneſſe; I am poor, I am ignorant, I am unworthy; but through grace I obtained that mercy not to be cheated of my chiefeſt good: here will lie a mans wiſdom, and here will be a mans glory; it's a mans chief good that will be a mans wiſdome or folly for ever hereafter. *Luk. 10. 42. Mary hath choſen the better part which ſhall not be taken away*

way from her: wee read it the good part; and herein lay her wisdom, and herein lies the wisdom of all men in their Election, in a mans Election his wisdom lies, and above all choices he make choice of his chiefeest good: I have been a fool in many things, but blessed be the name of God, I have been wise in this thing; I have been deceived in many things, but I have not erred in this: If this doth not stand by a godly man in the greatest troubles, there is nothing that can or will do it.

2. Comfort is this, I have chosen the true chiefe good that shall never be taken from me, *Luke 10. 42, Which shall not be taken away from her.* There is no man miscarries in his treasure, but he that layes it up be.

2.
The true
chiefe
good shall
never be
taken
from
thee.

The certainty of Heavenly, and the
below, and there is no treasure
a man layes up below, but he
shal be taken from it, & it shall
be taken from him. Now one
of the Ancients observe, that
earthly treasure is lost, either
from causes within, or from
causes without: From causes
within, Riches have principles
of decayes in themselves, there
is a Moth that comes out of
your finest Garments, and
there will come drosse out of
your purest Gold; for all the
Creatures came under the
Covenant of God at first, and
that Covenant being broken,
those Creatures come under
the curse of God. Then from
principles without, Theeves
will steale them: man falls
from God, and all things else
fall from him, and this is the
great ground from whence all
the perishing nature of a
mas

mans treasure comes that is laid below : But here lyes the difference between the Treasures below, and the Treasures above. *Austin* hath an excellent saying, That a mans chief good is given to no man against his will, nor taken from no man against his will, but the good here below is. The good above is lyable to no violence without, nor no decay within; no opposition then can hinder comfort from the persons of those whose treasure is above. If Riches be a mans chiefe good, it shall be taken from him; but thy chief good cannot be taken from thee, and oh what a ground of comfort is this to to gracious soules !

3. Comfort; A man that hath chosen the true chiefe good

3. Thou shalt be guided in thy way, and reduced when wandering.

good, he hath alwaies something to guid his way, he hath alwaies something to reduce his wanderings: 1. From this chiefe good he hath the guide of his way; this is to the soul as the Center is to the stone, the stone moves towards the Center, and moves towards it the right way; what guides the motion to the Center, but the Center? so a godly man, if he want a particular Rule, yet this generall Rule, God is his Center, is that that leads him to move towards him, that guides him in the right way.

Whats the great consultation of the soul? It is this, O what will bring me neereſt to my chiefeſt good? and 'tis the chiefe good that is the guide of all our motions, *Mat. 6.22.*

If thine eye be ſingle, thy whole body

dy is full of light : Austin saith,
Its the intention of the man
that is the eye of the man, sin-
gle intentions is his single eye,
and a single eye, is an eye that
looks purely upon God: As
the intention of the eye guides
the man, so the intention of
the soule guides the way what
carryes me most to my chiete
good, this is that that guides the
way. 2. This hath a great
influence also to reduce mens
wanderings; many that have
chosen God for their chiefest
good, do many times depart
from him; now what shall
bring him back againe? it is
the eying of the chiefe good,
this brings the man again: we
have all gone astray like a
sheep, but now we are return-
ed to the shepheard of our
soules; There is not any thing
can

can reduce a man to God, that hath departed from God, but the placing his chiefe good in him: that soul, whose chiefe good is at home, will not long stay abroad.

4.
Unto thy
chiefe
good
thou
maist al
waies re-
tire and
fetch
comfort.

4. Unto a mans chiefe good his soul retires, and from it he fetcheth chief comfort upon all occasions, and so may Saints: he that makes choice of the chiefeſt good, can say, I am ſure of this Comfort, *The Name of my God is a ſtrong Tower, Prov. 18. 11.* therefore I will runne to it and be ſafe; the Rich man goes to his wealth, the righteous man goes to his God. A godly man is able to ſay in thoſe diſtreſſe, though I have no Riches to comfort me, and very few friends to ſtand by me; yet I have a God, a Chriſt, a Heaven, a new Co-
venant,

venant, a new image which I can retreat to, and rely upon in all occasions; and thus the soule can triumph in his chief good over the chiefest evils; as the Spouse (it is a voyce of triumph) *my beloved is the chiefest of ten thousand, Cant. 5. 10.* There is all a mans comfort in that which is his treasure, now God being his Treasure, there is his comfort; and hence it is, that these dare compare with any persons in any affliction, *Psal. 44. 8.* compared with *verse 22.* in *verse 8.* *In God we make our boast all the day long, and verse 22. For thy sake we are killed all the day long:* What? boast of God, and killed all the day long for God? I, here is the comfort of a godly man, he can retire unto his chiefe good, and whensoever he

he retreats to it, he is filled full of comfort by it.

5. This
may be a
comfort
in all thy
failings.
Prov. 20.

5. 'Tis of great Comfort to a godly man in the midst of all his failings, yet I have not failed in chusing God for my chiefest good. The best men may, nay must say, Who can make his heart clean? and when he looks back upon his way, he must say, My heart hath runne out inordinately after this thing and that thing, and I have neglected my chief good and my treasure, but for this, I desire to be ashamed all my life, but my happinesse is laid up in him and no other, I have chosen him for my chief good, and though I have failed in many things, *Psal. 18. 2. Yet I have not wickedly departed from my God:* departed he hath, and many times departed wittingly

tingly and willingly; but wickedly I have not departed from God. What is it for a man to depart from God willingly? 'Tis for a man to place his chief good some where else then in God, to go out after an other God: now in this *David* can rejoyce in the midd'ft of his failings, and so maist thou. In that he hath not so departed from one God to set up another: therefore this, and one-ly this, can comfort the Saints in the midd'ft of all their failings: The departings from God, is the greatest trouble that doth befall them; but yet here is their great comfort, that they have not left him as their Treasure, though they may sometimes leave him as their Lord.

6. Comfort which is unspeak-

6. That which thou layest up for thy chief good herethou shalt enjoy for ever hereafter.!

7. Thou shalt be blessed with the blessednesse of God.

speakeable, that which thou hast laid up for thy chief good here by Election, that thou shalt enjoy in the world to come by fruition, therefore *Austin* saith, A mans blessedness is begun in Election here, but finished and perfected in fruition hereafter, *Gen.* 15. 2. saith the Lord, *I will be thy exceeding great reward*: dost thou chuse God for thy chiefest good here? if thou dost, that which thou chusest in one world, thou shalt enjoy in another.

7. He that hath laid up his chiefe good in heaven, shall be happy with the same happinessse that God himselfe is happy withall; look wherein Gods blessednesse lyes, in that shall thy blessednesse lie: wherein doth Gods blessednesse

nesse lie? it lyes in himself, his
chiefe good lies in himselfe,
for the Creature to acknow-
ledge God for his chiefe good
so farre as the Creature is ca-
pable, he is blessed with the
blessednesse of God himselfe,
and thou dost enter into the
joy of thy Lord.

Now I proceed to the latter
part of the Text, *viz.*

F

For



*For where the Treasure is,
there will the heart be also.*

Out of which words, I gather this observation, viz.

Doct.

That a mans chiefe good is Attractive of the heart; or the Treasure where ever it is, carries the heart with it.

Where ever a mans Treasure is, there will his heart be.

THere are four things I shall speak to by way of Explication.

1. To shew you what is meant by the heart: By heart in in Scripture, is meant the whole soul.

2. That

2. That the soul of man, the heart goes out of it selfe for its happinesse, for its chiefe good; or thus, the chiefe good of man is without himselfe.
3. 'Tis a matter of great concernment, where a mans heart is placed.
4. That the heart doth alwaies follow the Treasure, the heart and the Treasure will be together, and none can put them asunder.
5. We shall give you the grounds of it.

First, What is meant by the heart? By the heart in Scripture, is meant the whole soul. The *Hebrews*, generally place the Government of man in the heart, and make the heart the seat of the reasonable soul; so that you shall find the Scri-

By the heart is meant.
1. The whole soule.

pture commonly speaking of it: First, if you look to the whole soule as corrupt, as un-sanctified, so corruption goes through all the faculties of the soule, but the heart is said to be the seat thereof, *1er. 17. 9. The heart is deceitfull above all things, and desperately wicked: and 1 Pet. 3. 4. 'tis called, The hidden man of the heart.*

2. If you looke upon the soule as renewed, 'tis said, *With the heart man believes, Rom. 10. 10.* But the heart of man in Scripture, is sometimes taken for those things that are scituated, and have their habitation especially in the heart. As wisdome is attributed to the heart, or folly, *Ephraim is a silly Dove without a heart, Hos. 7. 11. and he that trusts to his own heart is a foole, Prov.*

Prov. 28. 25. that is, hee that
leanes to his owne wifdome:
Again, the heart is put for
Conscience, *Dauids* heart
smote him when he cut off the
lap of *Sauls* garment. There's
a conviction of the Consci-
ence, that's called the heart:
sometimes for the memory,
which is the treasure of the
soul. But there are three
things meant by the heart in
this place.

1. The thoughts, Meditati-
ons, and consultations of the
heart, where the treasure
is, there is the heart;
that is, there is the
thoughts, there is the medi-
tations and consultations of
the heart, in these all the
thoughts and contrivances of
the soule are, now where a
man's treasure is, there are

The con-
science.

3.
The
thoughts
and con-
sultati-
ons.

these, 2 Kings 5. 26. Did not my heart go along with thee. How did the Prophets heart goe with him? his thoughts went with him. So Job 17. 11. the thoughts of the heart are there called the heart, in the Hebrew it is the *possessions of the heart*, for as what ever you do possesse in the body, the body can see a glory, and cast a sweetnesse in all things here below, so the soul can tast a sweetnesse, and see a glory in all things above.

4.
Love &
affections.

2. By heart is meant a mans love, and affection, his desires and longings for, in these the soule goes out towards its object, Gen. 34. 8. As it is said of Shechem, his house clave to Dinah. Now where your treasure is, ther's your love, there your desires are, the longings of

of your Soules are after it.

3. By the heart is meant a man's delight, the joy of his heart, that whereby the great Comfort of his life comes in *Psal. 62. 16. If riches increase, set not your heart on him; that is, do not place the comfort of your lives in them, let not your hearts be swallowed up by them: Now where a man's treasure is, there his thoughts are, there his love is, there the joy and delight of his soul is. The*

Second Proposition is this, that the soul of man goes out of it self for happinesse, for its treasure is without it self, It's Gods honour, his Prerogative onely to have his blessednesse to be himself, hee is unto himselfe the chief good,

5.
Joy and
delight.

Mans
chief is
without
himself.

Gods
bles-
sede
is
in him-
self.

he hath nothing without him-
self to augment his happiness.
The Lord Jesus Christ as Me-
diator in all his obedience, ad-
ded nothing to the blessed-
nesse of God; *My goodnesse ex-
tends not to thee.* Psal. 16. 2. But
this is Gods Prerogative one-
ly to have his happinesse in
himself; as for creatures that
are capable of a chiefe good,
their happinesse is not in
themselves, but in their trea-
sure which is good, and there-
fore their heart is to go out af-
ter their treasure. And here
take notice of two great
depths in Divinity.

I. Depth.

I. Man hath not the chief-
est good in himself, his hap-
pinesse comes not from him-
self, and hence it is that in
reference to all things, hee is a
dependant Creature. And
there-

therefore the soul is continually restless, because it seeks to joyne it selfe to its chiefe good, which is without it self: you have a saying, *Prov. 14. 14. a good man shall be satisfied from himself;* It is not from himself as separated from God, but from himself is united to God wherein his blessednesse lies: not selfe in opposition to God, but self in subordination to God, and so a man is satisfied from himself; that is; hee goes not out of himselfe when hee goes into God, because he is made one with God.

2. Depth in Divinity is this; that it is the nature and constitution of the reasonable soul to make out to a chiefe good without it selfe; this is the nature of it in its Creati-

2. Depth.

on, it doth not onely seek its own preservation, but it seeks its owne perfection. This is that which is the working of every Creature, much more of the reasonable Creature, because it hath not a Fountain at home, it must go abroad to draw; and because it hath not food at home, it must go out to gather; Therefore *Austin* doth observe very wel, that man is a midle Creature, wel, there is some thing above him, and some thing below him: That soul that hath its chief good below it selfe, is a miserable soul; That soul that hath its chief good above it self, is a happy soul; here is the happinesse of the Saints, that their happinesse is above themselves saith Christ, *Iohn* 6. 27. *Labour not for the meate which*

The
good of
the soul
is above
it self.

*which perisheth, but for the meate
which endureth unto everlasting
life, which the Son of man shall
give unto you: the soule goes out
to eat and to drink; Now the
soule that feeds upon some-
thing below it self is misera-
ble, but that soul that feeds
on something above it self, is
blessed, Isa. 44. 20. the Pro-
phet speaks of some that feed
upon ashes, a deceived heart hath
turned them aside, that they can-
not say, is there not a lie in my
right hand? And thus doth eve-
ry man feed whose chief food
is below himself, he feeds on
Ashes, not on spirituall food,
he feeds of the Earth as hee
lives in the Earth. Psal. 62. 10
If Riches encrease, set not your
heart upon them; hee sets his
heart on Riches, and therefore
his heart cannot be set on
God*

God, and his heart is set so upon riches as to suck something from them for his preservation and for his perfection; so a godly mans heart is set upon God, doth suck out of the sweetnesse of God for his preservation, and for his perfection, *Isai. 66. 11. They shall suck and be satisfied with the breasts of his Consolation.*

The misery of those that set their happiness in things below themselves.

Now give me leave to shew you the misery of them that set their happinesse in things below themselves; here's their misery in three things.

1. You draw where there is no water, the Creature is but vanity, all things below are so; you suck where there is no milk, all these things are empty that you think to find a fullnesse in.

2. The

2. The more your souls go out to these things for their Treasure, the more the Appetite is increased, but the lesse 'tis satisfied; for I told you, that all the Creatures, the more a man hath to doe with them, the more his appetite is to them.

3. Consider what is there to be had in these Creature-comforts, when your souls goe forth after them, what do you leave for them? *You have forsaken me the fountain of living waters, and have hewen to your selves Cisterns, broken Cisterns that will hold no water, Jer. 2. 13.* Observe foure Particulars from hence.

1. All the good you have in a Creature, is but a Cistern, they have no good in themselves, no more then is put in to them.

2. A

Creature comforts compared to a Cistern,

2. A Cistern is but of a small compasse, it will hold but a little, a man can see an end of its perfection, but of a Fountain thou canst see no end thereof.

3. Its water that will die and perish, therefore opposed to living water, it will be a withering comfort.

4. They will all leak out of the bottom, therefore they are said to be *broken Cisterns*.

But what is the water of the Fountaine? what is the comfort that is in God? There five things in it.

1. The water in the Fountaine is originally in it selfe.

2. Its there continually.

3. Its is there inexhaustibly.

4. It is there communicatively, the Fountaine naturally sends forth streames.

5. The

The
comforts
of God
compa-
red to a
fountain

5. The comfort that is in God, is living comfort, the water that goes forth is living water.

Third General Proposition;
That it is matter of great concernment in Christ's account, and it should be so in ours also, where our hearts are placed. Let me open this; The Lord hath in Scripture given especial directions for the setting of a mans heart, *Hag. 1.*

5. *Consider your waies*, in the Hebrew it is, *Set your heart upon your waies*; so *Deut. 32. 46.* *Set your hearts unto all the words which I testify among you this day.* Now that it is a matter of great consequence where the heart is set, there are these grounds for it.

1. Its the heart mainly that God looks upon and doth observe,

[its a matter of great concernment where our hearts are plac'd.]

1. God
mainly
looks at
the
heart.

serve, he looks not upon what man looks upon, man looks upon the outside, but God looks upon the inside, 2 Chron. 16. 9. For the eyes of the Lord run to and fro throughout the whole earth, to shew himselfe strong in the behalfe of them whose heart is perfect towards him; and therefore because God looks upon the heart, it is matter of great consequence where we place our hearts.

2. God
claimes
the
heart.

2. Its the heart mainly that God laies claime unto, and that he calls for, *My Sonne, give me thy heart*, Prov. 23. 26.

3. The
man is
where
the heart
is.

3. Its matter of great consequence, because where the heart is, there's the man; therefore where the soule is gone, the man is gone, where the heart goes, the man follows.

4. God values every man
ac-

according to his heart, and the heart according to the Treasure upon which it is set: a wicked man is worth nothing, because his heart is worth nothing, *Prov. 10. 20.*

The heart of the wicked is little worth. God values men according to their hearts, and their hearts according to their treasure, or the object upon which his heart is set. There are two things that make up the heart.

1. The Ornaments of the heart, a meek and a quiet spirit.

2. The Objects of the heart, and those things upon which the heart is set; the mans heart is worth as much as the object is that it is set upon, and if the object be worth nothing, the mans heart is worth nothing.

5. Ground,

4. God values man according to his heart.

5.
As the
heart is,
such is
the life.

5. Ground, because from the heart all the conversation flowes, therefore 'tis matter of great consequence upon what the heart is set, *Prov. 4. 23. Keep thy heart with all diligence, for out of it are the issues of life, so out of the abundance of the heart the mouth speaks, Mat. 12.*

34. As the heart is pure or impure, so is the whole life: on what a mans heart is set, that's his treasure, or else it would not bee so dangerous to misplace our hearts.

6.
Objects
trans-
form the
heart.

6. Its matter of great consequence, where and upon what you set your hearts, because the objects upon which the heart is set, they have a transforming power, and they doe mightily frame and fashion the heart according to themselves; and therefore as
where

where your Treasure is, there will your hearts be also, so like to what your Treasure is, that will your hearts be like also: If a man mind nothing else in the world but Riches, they have nothing in their hearts but Riches, either how they may get or save them, if a mans heart be set on Covetousnesse, it transforms him, and the man is said to be a Covetous man, when a man either gets, or saves, or covets much, (for unjust keeping is as great an act of Covetousness as unjust getting.)

Jesus Christ hath left one golden expression, *what shall it profit a man to gain the whole world and lose his own soul?* Mat. 16. 26. observe the soul is not onely lost here, but it is lost hereafter also. 'Tis impossible
to

to have the heart set wholly on Riches, and set on Heaven, because the soul is framed according to the object on which the heart is placed; therefore take these two things wherein the soul is hereby injured: In the light of it, and in the holiness and purity of it.

1. In the light of it, let a mans heart be set on any heavenly beauty, its changed into a Heavenly complexion; let a mans heart be set on any earthly beauty, its changed into an Earthly complexion, and so the soul is lost in the light of it.

Secondly, In the holiness of it: As the soul can see nothing that is sinfully evill, or spiritually good, when the heart is placed on wrong objects;

jects; so it can do nothing that is spiritually good, nor withstand any thing that is spiritually evill, when 'tis placed on Earthly objects: the holinesse and purity of the soul is wronged by Earthly objects; Therefore Covetousnesse is called *the root of all evill*, how comes it to be so? I answer two waies.

First, all evill comes from thence as the root.

Secondly, all is nourished by it as the root: there is no principle of evill that will not flow from this evill, and there is no evill principle that it will not nourish, there is no sin that this will not frame the heart to, for it will make a man in love with every sinne, it will make a man prove an Apostate from God, *Demas*
bath

bath forsaken us, having loved this present world, 2 Tim. 4. 10. It will make a man impudent and shameless in sin, as *Mat. 26. 16. what will you give me and I will betray him, saith Judas.* It will make a man forget the offers of grace, *Luke 16. 14. and slight the word of God. And the Pharisees who were covetous, heard all these things and derided him.* It will make a man desire the pleasures of sin that are but for season, it will make a man sin and desire to sin; you little know what hideous wrong the setting of the heart upon the world brings you, and what dolefull wrath it will lay you under. In the.

The
heart
doth al-
waies
follow
the trea-
sure.

Fourth Place for proof
that the heart doth alwaies
follow the Treasure.

1. The

1. The heart of man hath its severall motions and outgoings, its Processes, and its Recesses, and all this is according as the Treasure is, *Eccle. 6. 9. The sight of the Eye is better then the wandrings of the desire; 'Tis in the Hebrew, the walkings of the soul; then the soul of man is a walking thing, the heart of a man hath its outgoings; It's true of the heart as it is said of the Angells, Ezek. 1. 13. they go forth with incredible swiftnesse like lightning, so doth the heart, Eccel. 11. 9. there you read of the way of the heart; the heart is rendred by Montanus as a thing that is ever in motion: most men do make choice of their chiefe good in their youth, and their hearts go after it. Ezek. 33. 31. Their hearts*

go after their Covetousness; their hearts walk after their Covetousnesse, so the Hebrew: you will say Covetousnesse is a sin in the heart, how then doth the heart go after it? either it is spoken of Covetousnesse here as the Predominant lust; or else Covetousnesse is put for the Object of Covetousnesse on which it is set, hence 'tis that in Scripture the soul of man is made up of lustings in a good sence, *Luke 22. 15. with desire have I desired to eat this passover with you*, and in an evill sence, *Eph. 4. 22. Put off the old man, which is corrupt according to the deceitfull lust*; saith the Church, *draw us and we wil run after thee. Cant. 1. 4. how so? by discovering the great sweetness & excellencies that are in him; are soules drawn*

drawn to him , then we shall have a delight in fellowship and Communion with him , and the heart is drawn out suitably to a mans Treasure: here are four Demonstrative Arguments that I shall give you , how it comes to passe that the Treasure is attractive of the heart.

1. Every man in an unregenerate estate hath some Predominant lust, and this lust is said to be Predominant, because in the object that is enjoyed by that lust, there lies his Treasure; tis called the stumbling block of a mans iniquity , the Fathers use to stile it a mans darling sinne. *Iob. 20. 12. It is sweet in his mouth, and he hid-s it under his tongue:* Every sin Rules over a man, but there are some sins

Every
unrege-
nerate
man
hath
some
predomi-
nant lust.

G that

that rule more immediately then any other, and these sins are a mans Treasure, that sin which he makes all other sins subordinate to, in that he placeth his chief good, and then that's the sinne he is least able to resist; and what's the reason of it? because the heart will go out after its Treasure, *James I. 14. But every man is tempted, when he is drawn aside of his own lust, and enticed: sinne drawes a mans heart aside; But remember there is no man doth perish that ever did make a profession of Religion, but he did meet with this stumbling block of his darling sin, and because there was his Treasure, his heart would go out after it. The opportunity of Temptation is when a man is tryed in his master lust, hee can-*

cannot hold his heart from his treasure, because the treasure hath such a command and rule over the heart that he cannot resist it.

2. It will appeare the heart goes out to the treasure, because in the pursuit of it, the heart is impatient of opposition, and of procrastination; of opposition it can beare no denyall, of procrastination it can bear no delay, *Prou. 17.*

12. It is better to meet w. h a Beare robbed of her whelps, then a foole in his folly: who is Solomons fool there? every wicked man that hath no fear of God, an unregenerate man that is in his folly, and hath no minde to get out of it, he is a fool; I, but when is it most dangerous to meet with him? when he is in his folly, it is when the lust

The heart is impatient of delay, in pursuit of its treasure.

is got up, and is ruling and raiging in the man : What's the reason a man had better meet a Bear robbed of her whelps, then a Foole in his folly? 'Tis because you stand betweene the heart and the treasure, and it can beare no opposition . As it can bear no denial, so it can bear no delay ; thus it is when covetousnesse is a mans predominant lust; *Balaam's* lust was too swift for his *Ass*, saith the Prophet, *They shall come as an Eagle doth hasten to the prey.* (It is spoken of a covetous man) of all Birds, an Eagle flyes swiftest, and never flyes swifter then when she hastens to eat the prey ; so it is with every one that persecutes his chiefeest good whatsoever it be.

3. Let a man change his
Trea-

Treasure, and presently his heart changes and returns from that which before it went out after with the greatest earnestnesse in the world, and now it returns from it with the greatest swiftnesse: this is the first and the great change in Conversion, a mans changing his chiefe good, and when that is done, the soule returns to God.

A man's
heart
changes
as he
changes
his trea-
sure.

There two things that make Conversion; one is an Aversion, the other a Conversion; the man turns away from his other treasure, and then his heart runnes after God for his treasure, *Psal. 63. 8. My soule followes hard after God.* There are two expressions much alike, one is, *Numb. 14. 24. My servant Caleb hath followed me fully; To fulfill after the Lord,*
G 3 that's

that's the *Hebrew*: another expression is, *To cleave unto God*: the one points the sincerity of a mans heart, and the other points the constancy of a mans heart; the heart that did before follow sinne and vanity, now followes after his chiefe good, because he hath changed his other good for God, *Hef.*

14. 8. Ephraim shall say, *what have I to doe any more with Idols?*

Now where the Treasure is, there will the heart be. The

Fifth Particular, is to give you the Reasons or grounds, why the heart goes out to its treasure: I shall give you six great grounds from that, that the treasure is to the soul.

1. Because the treasure is the food that the soule feeds on, then its no wonder the soule goes out after its treasure, and

can-

The reason why the heart goes after the treasure.

1. The treasure is the soules food.

cannot live without it : take an unregenerate man, he eats the treasures of wickednesse, and drinks the wine of violence : take a godly man, hee feeds upon spiritual food, *Ioh. 6.27. Labour not for the meat that perisheth, but for the meat that endureth to everlasting life* : That which is the food of the heart, the heart makes after, and cannot live without it ; that's the first ground.

2. The chiefe good is the support of the soule, a man is not able to support himselfe without it, *Psal. 41. 12. Thou upholdest my heart, the Hebrew is, Thou hast underpropt my heart* ; the heart is not able to stand by it selfe, but the chief good holds it up ; then it wants a support, and this support is God, *Iob 8. 15. There is a man*

2.
Its the
support
of the
soule.

Ps. 73. 26

that leans upon his house: his house is the object of his hope, he is born up by it, and not able to stand without it: A Saints support is onely in Gods strength, *My flesh and my heart failes, but God is the strength of heart and my portion for ever.* Riches are an ungodly mans treasure, and he runs to them to support him; the name of the Lord is the righteous mans treasure, and hee runnes to it to support him. Every man hath and must have something to support and defend him, and that the heart will go out after.

3.
Its the
delight
of the
soule.

3. Reason, why the Treasure is attractive of the heart, because it is the delight of the heart, and a man cannot live without delight; but he cannot have delight, but by retyring

tyring to his chiefe good, and there he must delight himselfe; the chiefe good is the object of the greatest, the highest, the fullest delight, all its joyes come in by its chiefe good, without delight the soul cannot live, take away all delight, and the soul dyes, saith *Austin*; therefore it must needs go out after the treasure, because the treasure is the delight of the soul.

4. A mans chiefe good is that wherein the beauty of the soule doth lye, take the soule off from this and its naked, because the chiefe good is the beauty and ornament of the soule, *Ier. 2. 32.* *Can a Maid forget her Ornaments,* saith God? it is intimated, God is the Ornaments and the attire of the soule. Take one
G 5 whose

4.
Its the
beauty of
the soul.

whose chief good is in cloathing (that's it that beautifies the body) and he will not easily forget his attire. Can a maid ? There's not a naturall impossibilitie of a maids forgetting of her attire, and the Bride her ornaments; but there's morall impossibility, because they are her chiefe good, and the heart goes out after them. But take a godly man now, God is the beauty and ornament of his soul, his glory, and chief good, and therefore his heart must needs go out after God. All the adorning of the soul is from the Treasure, and therefore it must needs attract the heart.

5.
Its the
breath of
the soul.

5. The soul must go to the Treasure, because it is the breath of the soul, the soule strangles

strangles and dies if it do not enjoy it. The Soul is alwaies breathing after the chiefeſt good, *Pſal. 42. 1. As the Hart pants after the water brooks, ſo my heart pants after thee O God,* ſaith David, the chief good cauſeth the breathings of the ſoul after it.

6. Becauſe the chief good is the onely reſt of the ſoul, *Pſ. 116. 7. Return unto thy reſt O my ſoul,* the ſoul is reſtleſſe till it come to the enjoyment of him, therefore return unto thy reſt.

The next thing is, how is the heart of man is carried out to his Treafure? doth it alwaies go after it? here let me lay down theſe ſix Concluſions.

1. That the heart goes after the

How the heart is carried out to its treafure.

I.
Continually

the Treasure continually, the soul of man is alwaies active and never idle, and what's the ground of all its motions? its the chief good, that's the ground of it, therefore the soul moans continually after its chief good, *Eccl. 2. 23.* the wise man speaks there of a Covetous rich man, whose chief good is his wealth, *the heart takes no rest in the night*; because his heart is continually carried forth after his treasure; the abundance of the rich will not suffer them to sleep.

2.
Infinite-
ly.

2. The heart goes after the Treasure infinitely, and unsatiably, it is never satisfied with any thing else, till it be arived to its chief good: They that place their Treasure here below, they are never satisfied

ed, but their hearts are going forth after it without measure, as *Hab. 2. 6.* 'tis said there, *they load themselves with thick clay*; A wicked man man have as much as may sink him, but hee never hath so much as will satisfie him, they are like the horse-leach that cries give, give; so a godly mans heart is alwaies gasping after God, and going out with bounless desires after Heaven.

3. The heart taketh fast hold of its Treasure, and possesseth it for its own; There be other things that a man may look on as his own, but this chiefly, *Iob 8. 15. he shall take fast hold of his house.* Take a proud woman, her vanity is in her apparell, her apparell is her treasure, and how fast will shee hold it? Take a covetous man that

3.
The
heart
possesseth
it for
his own.

that makes Riches his Treasure, he takes fast hold of his Treasure, and will not let it go; so take a man that makes God and Christ his treasure, when temptations and afflictions come, that labour to pull a man from his treasure; yet he laies fast hold of it, and will not let it go.

4.
The
heart re-
turnes to
its trea-
sure.

4. If at any time the heart be shaken, yet it returnes to the chief good again. So you shall finde an unregenerate man that hath his treasure below, the man is shaken with Afflictions, Crosses, Troubles, Sorrowes; yet he returnes again to that which he hath taken up for his chief good; So let a godly man be shaken by temptations from God; yet for all that the soule returnes to God again, *Ho. 2. 19. I will*

will return to my first husband,
&c.

5. The change of a mans
chief good is a godly mans
first change, and a godly mans
great change, and his chiefe
change. There is a change to
destruction, *they have forsaken*
me the Fountain of living waters;
But there is a change to per-
fection, and that is forsaking
of *broken Cisterns* for *living wa-*
ters, do not talk of the change
of Actions, but talk of this,
the change of the chief good;
change thy Riches for a God,
thy pleasures for a Christ.

6. In the chief good the li-
berty and the bondage of the
heart doth lie; wherein lies the
liberty of the soul? 'tis in this,
that the soul is fastned upon
God as the chiefe good, and
looks upon all other things in

5.
The
change
of a
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good is
the first
change.

6
In this
the liber-
ty and
bondage
of the
heart
lies.

no other way then as they are in subordination unto him; when the soul cleaves to God, and God alone, and lookes upon all other things as nothing, but as in subordination unto him; Then, and not till then, the soul is at liberty; the more thou art taken up with thy chief good, the freer thou art, for his service is perfect freedome; on the contrary all men that have their Treasures below this spirituall life, they are in bondage continually, because their treasures are below themselves.

Such as
the trea-
sure is,
such is
the heart.

There is another thing wee are to open, as the heart and the treasure are inseparable, that the heart will bee where the treasure is; So such as the
treasure

treasure is, such is the heart, as well as where the treasure is there will be the heart, and such as the heart is, such is the man; if it belaid on Earth, then men are said to be Earthly, if laid up in Heaven, men are said to be heavenly, *Phil. 3. 19. Your Conversation is in Heaven*, though their soules go up and down among many Creatures; yet their Conversation is in Heaven, for the heart of man doth cheapen here and there before it buyes: yet notwithstanding all is included in things below, to a man whose treasure is in Earth; if a mans treasure be in Heaven, his mind is in heaven, hence it comes to passe that a godly man is said to be a stranger here, *Psal. 39. 12. I am a stranger; and a Sojourner,* what's

what's the reason: because hee doth not converse here as in his Country, but seekes a Country above, he is a stranger here, travelling towards his owne Country. *Bernard* saith, a godly mans heart is in Heaven, because the Lord dwells in Heaven; hence it is that grace is called glory, not onely because its of the same nature with that grace which a man in glory shal receive the perfection of; nor onely because it is a pledge and an earnest, and will end in glory; but because the soul immediately enters into glory after his treasure, for his treasure immediately being in Heaven, his heart is there; hence 'tis, a godly man is more in Heaven then in Earth, for his treasure is in Heaven, and his heart is there. But

But let us see in particular, what is here intended by the heart: more especially there is meant all the things that are seated in the heart, and let's begin with the first of them.

1. The heart is put for the aime, tendency, and bent of the heart, it is *Animi Propositum*, it's the propension of the heart, *Deut. 24. 15. Hee is poore and setteth his heart upon it*; he is a hireling, and his heart is set upon his waies, hee doth not work for love to his master, nor love to his work, but the aime and bent of his soul is for the good hee shall receive by his work; therefore the Scripture speaks of a *double heart*, *Pf. 12. 2.* what makes a heart a double heart? some apply it to instability in opinions, that

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that which is called halting between two opinions, when the mind is in suspence, *Luke 12. 20. Be not of doubtfull mindes:* But whether it be in reference to opinions, or what ever it is, the mind is in doubt, and hee is double minded. But the intention of the Scripture by a double heart doth mainly aime at the intentions of the heart, the heart goes not alwaies one way, but sometimes for God, sometimes for the Creature; sometimes for Heaven, sometimes for Earth, when men have not a single Eye, when they have not single aimes, this the Scripture calls a double heart. When a man hath an aime at God, and the things of God, and looks at other things in subordination thereto, this the Scripture

ture calls a single eye , or a single heart : but when men go sometimes very hotly after the things of God, and at other times pursue after Riches immoderately, this is a double heart, *Act. 8. : 1. Thy heart is not right in the sight of God:* and *Heb. 4. 12. The word of God is the discernor of the intents of the heart.* Now then thus, where a mans Treasure is, there the bent, the aime, and the tendency of a mans heart is; one of the great things you are to look to , is the heart, for in the heart lyes the greatest deceit , but in the heart, above all other things, the bent and tendency of the heart is that you are to looke at, and there are two Reasons for it.

- I. Because this is the great Com-

I. The
aime of
his heart
is the
godly
mans
comfort
in all
failings.

Comfort, nay the onely comfort that a godly man hath to flye to in all failings, and in all his falls the bent and aime of his heart; In any particular failing and infirmity, what is it the soul can retreat to? truly when a godly man can say, this hath been my transgression, but this was not my intention, this is the onely comfort of the man; so it was with *Peter*, it was a desperate fall to deny his Master, and wish him selfe accursed that hee knew not the man; but *Peter* could say, Lord, This was the bent of my soule, not to deny thee, but to die for thee. Sinne comes upon a godly man at unawares, sinne comes upon a godly man as judgement comes upon a wicked man by way of surprisall, but the

the bent of his heart was not to sinne, therefore this is a comfort to him. 'Tis an expression of *David*, Though he did offend with his mouth, yet I have purposed that my mouth should not offend; it was my transgression, but not my intention, I have plotted that my mouth might not offend; In all your failings, this is that that must support you, yea in every transgression, that it was not your intention so to do.

2. Sometimes a godly man can take comfort in this after his fallings: many times the Saints commit wickednesse out of consultation, *Psal. 19.*

3. the Scripture calls them *Presumptuous sinnes*, sinnes that they doe intend before hand, *1 King. 15. 5.* 'Tis said, *Da-*

vids

2.
It is his
comfort
after his
failings.

vids heart was upright in all things all .he dayes of his life, save onely in the matter of Uriah the Hittite. Then Davids heart was not upright in this matter, his dissembling and his lying was clearly demonstrated. But now what may a godly man retreat to? to the generall bent of his heart, when hee failes in a particular act, 1 Kin. 15. 14. Neverthelesse Asa his heart was upright with God all his daies; he doth not speak of particular Acts, but of the generall bent of his heart, though in some particulars he contrived sinne: wicked men when they are carryed on in a designe that's sinfull, they will not be beaten from it, but the generall bent of their soul is to go on in it.

Now would you know
which

which way the bent and tenderneſſe of your heart goes, there are ſix Rules I ſhall give you : It was the ſaying of a godly Miniſter, *I bleſſe my God I have ſtudied my own heart more then Bookes* ; It would be very happy for you to ſay, I have ſtudied my heart more then the world, more then trading.

I Rule. That which the ſoul is carryed after under different conditions, this declares what the aime and bent of the ſoule is, and ſo you muſt judge of the tendency of the heart ; as waters, though you turn them out of their proper current and alter their channel, yet they all runne into the Sea, you will ſay then the tendency of them is to the Sea : If you ſee the Sun, whether the day be cleare or clou-

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dy,

Six rules
for diſcovery of
the bent
of the
heart.

I. That
which its
carryed
after under
different
conditions,
is the
aime of
the
heart.

dy, it makes to the West, it concludes there's the end of its course, this is the race it hath to runne: the going of the heart is the same in different conditions, it doth wonderfully cleave to that which is its chief good, & is never at rest til it be centered there: As for example, suppose it be the heart of a naturall man, his aime is at his owne exaltation, now pride being his predominant principle and master sin; this mans pride or prosperity, vents it self in Exaltation, Admiration, and seeking glory from men, he sets himselfe in the face and glory of the times, despising of others, exalting himself: bring this man under trouble of conscience, and then pride vents it self in humility, and debases into
po-

poverty : As faith is an humbling grace, so despaire is the high fruit of pride, here's the heart now shewing the same aime in different conditions, and all this doth clearly argue, where the bent of the heart is, there's the aime of a mans heart : If a mans heart goe out to covetousnesse, the love of money, when he is in a low condition, if he did but observe his soule, his heart went after his covetousnesse ; let him be brought into a wealthy condition, he is scuffling after the world still : *Judas* his heart went after his money, when he was an Apostle, though in a different condition ; take a man in what condition you will, you shall find the aime and bent of his heart is still the same. On the con-

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trary

trary; take a godly man who makes God his treasure, who hath another treasure and another aime, put him into what condition you will, still you shall find his aime is the same, the bent of his soule is still towards God, *Psal. 44. 17. All this is come upon us, yet have wee not forsaken thee, neither have we dealt falsely in thy Covenant*: He looks beyond them all, for his aime is at his treasure: Looke upon *Job* upon the dunghill, the aime of his heart was the same, *fearing God, and eschewing evill*: Now consider what you were, when you were a private man, and what you are, now you are advanced to places of dignity, and see by it where the aime of your heart is.

2. In all places & in all companies,

panies, if opportunity be affected, consider what it is that the heart doth most greedily catch at upon all occasions, and in all places: If the aime of the soule be lust, *he went after her speedily, as a foole to the correction of the Stocks Prov. 7. 22.* Suppose it be gain a mans heart aimes at, It goes after it presently. *Job. 7. 21. when I saw a goodly Babylonish Garment, and two hundred shekles of silver, and a wedge of Gold, I coveted them and tooke them, &c.* So let there be at any time a godly motion offered to a godly man, his heart catcheth at the motion. By this you may see what your souls are, by the first motion you close with, as according to the aime and bent of the heart, so all temptations are suited; whats that

2. That's the bent of the heart which it greedily catcheth at upon all occasions.

then which your heart closeth withall with the greatest readinesse? according to that is the bent of your heart.

3.
According
ing to
the bent
of the
heart, so
it frames
objects to
it selfe,

3. According to the bent of heart, so the heart gathers unto it selfe, whether there bee occasions given or no, *Gen. 6. 5. Every imagination of the heart is onely evil, and that continually*; Imagination of the heart, it should be read, *Every Creature of the heart*; the heart frames to it selfe something whether there be occasions or no, according to the bent of it, *1 Job. 2. 16. The lusts of the flesh*; lust there, is put for the object of lust, as faith is put for the object of faith, and hope for the object of hope; there is nothing that lust will not make some object or other of, *2 Pet. 2. 14. They have eyes*

eyes full of adultery that cannot
cease from sinne, though they
have no occasion at all, *Psalm.*
41. 6. David Complaines, If
he come to see me, his heart ga-
thers wickednesse to it selfe. On
the contrary, take a godly
man, look on the aime of his
heart, here's no occasion given
at all, yet he hath something
the heart gathers up to it self,
therefore David cryes out in
the midst of a crooked and
perverse Generation, Teach me
O Lord to number my dayes, that I
may apply my heart unto wisdom;
as one gathers wickednesse,
the other gathers holinesse, for
the heart of man hath a selfe-
sufficiency in it, Jam. 1. 15.
When lust hath conceived it bring-
eth forth sin : lust is said to bee
the Father and the Mother,
able to beget, and able to bring
forth,

forth, therefore looke which way the aime goes, there the heart goes, there it centers, according to the generall bent of the heart, it gathers something to it selfe, whether there be occasion given it or no.

4.
According
to
the bent,
so it will
break
through
all opposi-
tion.

4. That's the bent of the heart, that breaks through all opposition to accomplish its designe; the bent of the heart is such a thing, that look what ever the thing be its set upon, though never so costly, it will spare no cost to obtaine it; you that delight your selves in vanity of Apparell, you will spare no cost to obtaine it, *Gen. 34. 6. Shechem's heart clave to Dinah, and what doth this bring forth, Aske never so much dowry and it shall be given.* Thus in *Isaiah*, they spare no cost to lavish away Gold for their

their Idoll Gods, because the bent of their hearts was set upon it, you that stick at all costs in Religion, and at none in Rebellion, you may easily see which way the bent of your hearts goes. If the bent of a mans heart be revenge, it will stick at no cost, *Haman* will get the King abundance of Treasure for the destruction of the Jewes: If the bent of the heart be for Ambition, *Absalom* will not stick to murder his Father if it hinder his rising: If it bee halting and dissembling in Religion, *Jehu* will not stick at it, to get a Kingdome; if it bee the making Merchandize of the souls of men, and the establishing of *Antichrist* in the Chaire of Christ; if it be the change of Times and Laws, if to change

the fundamentall Laws of a Nation, if the bent of the heart be set upon it, no opposition will hinder : So its true in reference to spiritual things, if the bent of a mans heart be set on God, no Creature-opposition shall divert it: That's an excellent expreffion, *Psal.* 84. 6. *who passing through the valley of Baca, make it a well :* They will digge Wells in the defart, intimating that no opposition can hinder them that are fully bent to come to Christ : The losse of a right hand, the losse of a right eye, the soule doth not stick at, he will cut off the one, and pull out the other ; and what's the reason ? its all to attaine that which the bent of his soule is after.

5. Where the bent and aim
of

of the heart is, there it is continually restless, untill it attain that which it tends to; the aime of the heart is *Pondus animi* the weight of the soul; my heart pants after the living God, so for worldly things, to *Mat. 6. 32. After these things do the Gentiles seeke,* and they are never quiet till they find them; if it be after Knowledge, the soul is still in a pursuite after it, and the man never gives over, but is restless, because the bent of his heart goes out after it; If it be after riches, they *rise up early, go to bed late, they eat the bread of carefullnesse; Ps. 127. 2.* If it be a desire of rule and Dominion the soule is restless and never quiet till it gets some superiority in the world.

6. That which is the aime
of

5.
The
heart is
restless
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6.

The
heart
makes all
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unto that
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a mans heart, hee doth make use of all other things to attain it, makes all other things subservient to it: If the bent of his heart be set on honoring God, hee cares for riches no farther then that hee may *honour God with his substance*, Pro. 3. 9. and ordinances no further, then in them hee may enjoy Communion with God; nay, he looks on the Lord Jesus Christ no farther, then he is brought to God by him: wil the name of Religion and the gifts of the Holy Ghost do it? *Simon Magus* will buy them with money rather then hee will be without them: wil the countenance of godly men do it? then they shall be courted by all parties; *Iehu* when hee meet with *Ionadab*, salutes him, and saith, *Is thy heart right?*

2 King.
10. 15.

right as my heart is with thy heart?
there's a doubt, dost thou love
me truly as I love thee, no
man professeth more sincerity,
then he whose trade is Hypocrisie;
hee had destroyed
the house of *Ahab*, but it was
to set up his owne house, the
one was in order to the other,
he was a man for Religion and
reformation while Religion
would serve his purpose; and
he courts *Ionadab* to joyne
with him (who was a godly
man) that he might the better
colour his design; how many
are there that are Executioners
of oppressors, and yet
succeed them in oppression?
A man may be an Executioner
of an Idolater, and yet
succeed him in his Idolatry.

2. The heart is put for the
wisdom, the studies, the
plots

2.
The
heart is
put for
the contrivance
of the
heart.

plots, the contrivances of the heart: now where the heart is, there are all these, *Pro. 8. 5. O yee simple, understand wisdom; and yee fooles be yee of an understanding heart; and in Hosea 7. 11. Ephraim is said to be a silly dove without a heart.* Now a man whose plots and designs are in Earth & never riseth above the Earth, the mans plots Earthly, therefore the mans wisdom is Earthly, *James 3. 15, 16. This wisdom descendeth not from above, but is Earthly, Sensuall, devilish; if a mans treasure be in Heaven, his wisdom is heavenly, Iam. 3. 17. But the wisdom that is from above, is pure, peaceable, gentle, &c. so Luke 16. 8. The Children of this world are said to be in their Generation wiser then the Children of light: There are two*
forts

sorts of men, and two sorts of wisdoms; ther's the Children of this world, and they have the wisdom of this world; and there's the Children of light, and they have the wisdom of another world: the one is the wisdom that reacheth not beyond this life, the other reacheth to the life that is to come: Both these are wise in two things; in doing their own businesse, and in accomplishing their own end; now the wisdom of both these is seen in three things, in getting, in keeping, in encreasing and using their treasure: all the wisdom, and designs, and plots of a man are exercised about one or all of these three things.

I. Every mans wisdom is exercised in getting his treasure; *Amnon* his lust was his treasure.

I.
Every
mans
wisdom
is exer-
cised in
getting
his trea-
sure.

treasure, and do but see the devises he found for the obtaining of it *2 Sam. 13.* so *Jeroboam* his aime, was to be the head of the ten tribes, & see his wisdom in obtaining of it, *1 Kings 12. 26.* According to mans Treasure, so his wisdom and designs have been laid for the obtaining of it. Now a godly man, all the Religion that he hath attained to it, is to make him wise to Salvation; A godly man hath but one design in the world, and that is, that he may enjoy God in Christ where his Treasure is laid up; therefore *Bernard* well observes, a wise mans heart is with the Lord, that is, all his plots and contrivances are how he may bring about those designs as may give him Communion with God.

2.
In keep-
ing his
treasure.

2. All the plots and designs
in

in the world are how hee may keep his Treasure; Thus it is with men here below *Ier. 51.*

1. The Prophet speaking of men that gathered many riches, saith the Lord by him, *I will send unto Babylon fanners that shall fan her, and shall empty her land;* because men use their wisdom to keepe their treasure, the Lord saith, hee will send fanners that shall take away those honours and riches which they use such meanes to keep with them, *Iob 20.*

15. there's a man that hath swallowed down riches, yet in the fullnesse of his sufficiency he shall be in straights, *ver. 22.* they thought that when they had swallowed down riches, they should never vomit them up again; but *ver. 15.* *Hee shall vomit them up again* And *ver. 23.* *when he is about to fill his belly*

ly, God shall cast the fury of his wrath upon him, & shal rain it upon him while he is eating: the wisdom of the men of the world is not onely how they may get their Treasure, but how they may secure their treasure. So a godly man, God in Christ is his Treasure, he knowes it is sin onely that separates between him and his God, and so his desire is not to sin, that he may not be separated from his treasure: A godly man hath but one necessity that lies upon him, and all his aime tends thereunto; and that is, that hee doth not sinne, and thereby lose his treasure.

3.
In en-
creasing
and im-
proving
his trea-
sure.

3. Where his Treasure is, there is his plottings and contrivings how to improve and increase it: a treasure is not filled up all at once, but by de

degrees, therefore this is the great study and plot of men, how they may improve and increase their treasure, *Hab. 2. 5.* There's one desires dominion which was his treasure, he looks on himselfe, as a man born to Rule, but looks on all other men, as born to be Ruled; what doth this put him on? to increase his treasure; how doth he do it? the Text saith, *He is a proud man, he keeps not at home, but enlargeth his desires as Hell, and is as death, and cannot be satisfied, he gaithers all Nations to himselfe:* and *Dan. 11. 24. 25.* O how earnest are men in fore-casting devices, in contriving and plotting how to increase and improve their treasure: If a mans treasure be in heaven in the enjoyment of God
and

and Christ, what ever his esteem is in the world, it doth not trouble him, so he can but go on to the obtaining of more of his treasure. Now where your treasure is, there is your heart, that is, there is your wisdom, your plottings, and contrivings for the getting, keeping, and improvement of it.

3. The heart is put for the thoughts and meditation of the heart.

3. The heart is used for the thoughts and meditations of the heart *Psal. 139. 23. Trye me O Lord, and know my thoughts*: there's nothing carries the heart with it more then the thoughts; thoughts are the first born of the soule, the immediate issuings forth of the heart. The way to tast water and not be deceived, is to cast it at the Spring; and Wine, if you would not bee deceived by

by the Vintner, you must tast it at the Wine-presse; so if you would judge aright of your hearts, you must look to your thoughts, *Solomon* speaks of one, that invites to dinner; Now saith he, *Eat not the bread of him that hath an evill eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he; eat and drinke saith he to thee, but his heart is not with thee, Prov. 23. 6, 7.* what way your hearts goe, that way your thoughts go.

There are three Rules that will much discover which way your thoughts goe; and by these you will know where your hearts are, and by that where your treasure is.

1. When you are alone sequestred from company, out of worldly imployment; whither

Three Rules for discovery where your thoughts & hearts are.

1. Whither doe your thoughts retye when you are alone.

ther then do your thoughts usually retyre? for the man is as he is alone, such as the thought is, such is the man: Take a godly man, would you know where his thoughts are when he is in his Closet in his bed? *when I awake saith David, I am still with thee, early in morning will I direct my prayer to thee, and will look up,* Psal. 5. 3.

2. What are those thoughts in which you finde the greatest sweetness

2. Rule, by which your thoughts may be discovered, and you may judge where your hearts are, is this; what are those thoughts that you use to find the greatest sweetness and delight in? *Psa. 129.*

17. *How precious are thy thoughts unto me O God! how great is the summe of them! To one man the thought of his lusts are sweet, and he acts over his wickednesse in a contemplative*

tive way with delight, and the thoughts of God are bitter unto him, and trouble him; there's no sweetnesse in thinking upon God to a wicked man, and there's nothing but sweetnesse in the thoughts of God to a godly man.

3. Rule, What thoughts are they, that are of longest continuance with you, that your soules doe most abide upon, the thoughts that abide in your soules most, discover where your hearts are? *Jer. 4. 19. How long shall vaine thoughts abide in you? Psal. 10. 4. God is not in all his thoughts; nay God is not in his thoughts at all: what do your thoughts stay on? Take a naturall man, and cast in some thoughts of his treasure, his thoughts will abide there; but cast in any thought*

3. What thoughts are of longest continuance with you.

thought of heaven, and those dye presently as a fish out of its element. Then examine your thoughts when you are alone, what thoughts come into your mind and abide up on your spirits, for your treasure is as the meditation of your thoughts and hearts are.

4. The heart is put for the love and affections of the heart.

4. The heart is put for the love and affections of the heart, *Iudg. 5. 9. My heart is towards the Governours of Israel that offered themselves willingly among the people: Its Deborah's speech.* The people of God love all that are imployed for God, and the more men are imployed for God, the more their hearts are drawn out after them. The heart of man is said to be where it loves, rather then where it lives; now the heart is here taken pro-

properly for the loves of the heart, so where the heart is, there's the Treasure.

Now how should a man know where his love is set? 'Tis a thing of marvellous great consequence to consider where a man sets his love, and upon what his love is fixed; And this is the maine of this Text, and there are 4 grounds why 'tis a thing of so great Concernment, where a man sets the loves of his heart.

Its a thing of great concernment where a man sets his love.

1. Because a mans love is his greatest gift, there is nothing else a gift indeed without love, but love is a gift of it selfe, though there be nothing else. It's so if you consider the love of God, though the Lord have not given you anything, if he doth but set his love upon you, its a greater gift then Heaven or Earth

1. Because a mans love is h's greatest gift.

I could

could be: so likewise the Lord Jesus Christ if he had not given us interest in his victories, in his sonship, in his priviledges, so hee had given us but his love, it was a greater gift then heaven or earth, saith the Apostle, *1 Cor. 13. 1. If I had all things, and had not Charity, it profiteth nothing; Hypocrits many times give God great gifts, but they reserve their love, so God gives many of them great gifts but he reserves his love for the saints; so that love is the greatest gift that a man hath from God, and 'tis the greatest gift a man can give to God.*

2.
He that
gives his
love,
gives
himself.

2. Because he that gives his love, he gives himself, he gives all things else whatsoever hee hath; That's pure and free love indeed that gives all things to the person beloved: the Lord sets his love upon
the

his people from all eternity,
and when hee purposeth to
give all things, hee gave him-
self, love first gives it self, and
then all things else, *Revel. 21.*
7. he that overcommeth shall inher-
it all things, how so? I will be
his God, and he shall be my Son;
So tis with men, he that gives
his love, gives all things, and
hee that withholds his love
withholds all things, for
mans love Commands all that
he hath; Therefore 'tis a
mighty thing to consider
where a man sets his love.

3. A mans love is that which
makes the thing beloved his
own, A learned man saith
God is our owne above all
things we call ours: Estate is
ours, and friends are ours, but
God is more ours then they,
because he loves us more then
they. 'Tis by the love of God

3.
A mans
love
makes the
thing be-
loved his
own.

that we come to be his, by our love to God that he comes to be ours. Its our love that makes the thing beloved ours, thou canst call nothing thine but what thou lovest.

4
Its a
mans
love
that sets
the price
upon all
things.

4. Its a mans love that sets the price upon all things. Great things are of small value where love is wanting, and small things are of great value where love is present; its so with God, and so with the Saints. If God give to ungodly men the greatest heaps of Gold in the world, how do the Saints value this? 'tis but a bone cast to the doggs, why so? because there is no love in it; so likewise let a godly man give but to God a small thing, there is love in it, and indeed that love raiseth the price, the poor widow cast in
but

but *two mites*, Luke 21. 12. it was with more love and affection then others, & therefore more in acceptance.

What should a man set his love upon, that by this means he may know where his heart is? All love is lovely where-soever it is, and to be beloved, even naturall love, God loves all his Creatures, and all pure love should be set upon him, *Mark. 10. 21. He that loves Father and Mother more then me, is not worthy of me.* Whether may we not love that which is good? Yes, and nothing else: As all truths are to be known and be believed, so all good things are to be embraced and loved, *Mark 10. 37. He that hates not Father and Mother &c. cannot be my Disciple:* To love Father and Mo-
I 3 ther

ther is a duty; but you see what it is that must have the chiefe place of your love; *10. 12. 35. He that loves his life more then me, and my truth, and my wayes, this man is not worthy of me, 1 Joh. 2. 15. He that loves the world, the love of the Father is not in him.* Is it not lawfull to love the world, and the things of the world? Yes, but not more then me. To love the Creature more then God, is that which makes it lust; To love the Creature in subordination to God, is that which makes it love: Then what is that which you love most? would a man know where his love is, there is treasure is.

Rules
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es are.

And because this is the main thing in the Text, I shall give you eight things to know where

where your hearts are, and where your treasure is.

1. What is that you do especially desire union with? for love is an affection that carries an affectionate tendency to union, and this will appear if you observe the love of God; Union with God is first in Gods intention, because it is last in his execution; the people of God in glory are brought into two things
1. Into an immediate vision of him

2. Into the closest union with him. There is a two-fold union. 1. Is generall of all the Creatures to God, that's the union of Dependance, *In him we live, and move, and have our being,* Act. 17. 28. They cannot live separate from God, because he is the life of them.

1. What is it you do especially desire union with.

2. There's a speciall union peculiar to the Saints, which is the indwelling of God in them, and their indwelling in God; such an union none but the Saints have by the enjoyment of God in their soules. God loves the Saints, and his love carries a tendency to union; Jesus Christ loved his people, and he seekes alwayes to become one with them. There is a natural union which is by constitution; there is an union of likeness & fruition, a union of similitude, & there is an union of enjoyment, 1 Cor. 6. 17. *They that are joynd to the Lord, are one spirit,* the Greeke signifies, *they are glewed to the Lord*: If a man love God, he is glewed to God; where a mans love is, there the soule goes after the thing beloved to be united: If a man love
God,

God, then the heart followes hard after God and all, that it may be made one with him; to this end, you have two Metaphors remarkable in scripture, one is in *Gen. 10. 9.* There *Nimrod* is called a *mighty hunter before the Lord*. It is an expression to set forth the pursuite of the soule after a thing: A godly man is a mighty hunter after God, his soul pursues after God continually. I read a story of one that was going in haste, one asked him whither he was going? he said, he was going to hunt after God. The other Metaphor, is the merchandize & trading for Christ and grace in the things of eternity; and he that trades for Christ and grace, is called a *Merchant-man*, *Mat. 13. 45.* & in *2 Pet. 2. 3.* A worldly man is

called a Merchant, hee doth wholly trade for things below. Now observe what's your trade; if thy trade be for Jesus Christ, and the things of eternity, then there's thy love: What is that you pursue after and desire union with? according to your pursuit, so is your loves, and according to your loves, so is your treasure.

2. Love moves the swifter, the nearer it comes to the thing beloved.

2. The nearer love comes to the thing beloved, the swifter it moves towards it; the nearer a mans love comes to possess the thing hee loves, the swifter he moves after it, *Psal. 62. 10. If Riches encrease, set not your hearts upon them: wicked covetous men, the richer they are, the more their heart is set on riches, the more miserable, and griping, and scraping they are to get their treasure; why so?*

so? because the nearer that love comes to the thing beloved, the swifter it moves after it. *Bernard* saith, *God puts his love into betrothed persons*; what's the reason of that? because there must be a time between the betrothing and the marriage, that the desire may be kindled so much the more: The nearer a man comes to the enjoyment of any thing he loves, the more vehemently his heart is carryed after it. Now if it be so, examine by this Rule, the more you have of God and of Christ, the more do your hearts runne after them, the more you have communion with Christ, the more your hearts act towards him with the greatest impatiency.

3. Love is bountifull, and where ever thy bounty is, there is

3. Where
love is
is boun-
tiful.

is thy love; for where a man shews most bounty, there certainly is most love. Acts of the greatest bounty, are demonstrations of the highest love, for love opens the heart, and that opens the hand; God loves you, and because he can give you no greater gift, hee gives you himselfe; he loves us, therefore he gives his Son to us. Men may think sometimes Ministers speak for private respects; alas! 'tis to prove the sincerity of your love the more: Tell me therefore where your bounty is laid out; if your bounty be laid out about feasting your bellies, or cloathing your backs, there your love is: Is thy bounty towards God? As he that loves his belly, thinks nothing to much for it; so he that loves

loves his God, thinks nothing too much for God, thinks no pains too much that he layes out for God: so *Haman* loves his revenge, and he will give the King much for the ruine of the Jews. *David* when he came to build the Temple, thought he could never spend enough about the Temple; It is a large heart that makes an hand, therefore where your love is, there's your bounty.

4. Love is laborious, it grudgeth no pains, *Heb. 6. 10.* It is called the *labour of love*; a mans labour is futable to his love, he that labors most, loves most. If a man loves riches, he labours for them, *Hab. 2. 13.* Labouring in vain, is called, *labouring in the fire*: you shall know where your love is by your labour, *Eccle. 4. 8.* There's

a

4. Love is laborious.

a man hath no end of all his labour; why so? There's his love, *His eye is not satisfied with Riches:* The Lord Jesus Christ his love to his Father, made him labour in the worke of his Father, till he had *spent his strength* and dried up his radicall humours, *Isai. 49. 4.* For a man that's sloathful, there's no love in him, lazy love is pretended love; where love is according to the degree of it, such a mans labour will be. O you that are dead and dull in holy duties, strengthen your love, and you will mend your pace. Its an observation of one of the Ancients, That love that doth not put forth it selfe to its utmost endeavour, is unsound love; that which goes to its strength and no more, that's true love, but weake love;
strong

strong love bends to impossibilities, it will labour in those things which 'tis impossible to obtain. It's observed of *Mary*, her love out-bid her strength; therefore examine where the great labour of your lives hath been, how much have I laboured for the things of this world, and how little have I laboured for the things of another world, for God, & Christ.

5. Would you know where your love is? love is venturous, it will hazard any thing for the thing beloved; our Saviour Christ gives you an evidence of it, he doth not onely venture his life, but lay down his life; *Greater love hath no man then this, that a man lay down his life for his friend, Ioh. 15. 13. and Psal. 69. 9. The reproach of them that reproached thee, hath fallen*

5. Love is
ventu-
rous.

len upon me. It was a gracious speech of an Ancient, *If the Lord make use of me to keepe off reproach from himselfe, I shall looke upon it as a great priviledge, as a great honour.* Where is the man, that for the truths of God and Christ, will hazard the losse of friends, the losse of his estate, the losse of his blood? True love turns cowardize into courage; the Hen, though but a feeble Creature, yet will hazard her selfe against the most ravenous Birds that come to devour her Chickens; so will the mother, if her child be in danger. Take a man whose love is set on lust, and what will not the man hazard for it? he will lose his friends, he will spend his estate, he will blast his reputation, he will hazard his soule, and all for the
the

the love he beares to sin : and indeed what's that which makes men despise the judgments of God ? it's their love to sin : then enquire and examine your selves, where your adventures are, there is your love.

6. Love is zealous ; I doe not mean by zeale, a zeale of suspicion of evill in the party beloved which we call jealousy, for *love thinks no evill*, 1 Cor: 13.4. But when I say love is zealous, I meane, it is full of solicitude, fearing that any injurie or wrong should be offered to the person or thing beloved. *Moses*, the meekest man upon earth, yet *Moses's* meeknesse is turned into anger, when wrong is done to the God of his life, and the God of his love, and he breaks the

6. Love
is zealous.

the Tables. The Lord Jesus Christ out of love to his Father, saith, *The zeal of thy house hath heated me up*, Ioh. 2. 17. Zeal in the heart is like boiling water that wafts in the seething, it makes a man over-look all interests, considering himselfe in the world, to be wholly intended to carry on the interests of the party beloved. So it is with godly men, for zeale is a mixt affection, 'tis nothing else but love provoked: therefore Hester speaks the language of love; *How should I endure to see the evil that should come upon me and upon my people*, Est. 8. 6. Tell me, what are you zealous for? where's your zeale? Touch a man in his Reputation, and you may quickly see where his love and zeale is; touch God in his name, & Christ in his truth, then

then saith Paul, To whom we gave place, no not for an houre, that the truth of the Gospel might continue with you, Gal. 2. 5. Love is provoked with any thing, and comes contrary to Christ and his truth; I would have zeale to be turned into fire, and so it will be, (where love is) for God and his glory. Examine therefore what it is, that makes you hot on every occasion; where thy zeale is, there is thy love, for love is zealous.

7. Love is very fearful of separation from the thing beloved, it desires nothing more then union, it fears nothing more then separation; its the Spouses expression, Cant. 3. 4. When I found him, I held him, and would not let him go. Austin gives that as the difference, between true and uneleane love, between

7. Love is fearful of separation.

tween the love of a Wife, and the love of a Harlot, both fear the husband, but the one fears lest the husband should come, the other fears lest the husband should depart; the affections of the soule in this way are seen very much. Death is called the King of terror, because its a separation of the soule from the body; love, it loves union, and he that loves, dyes himselfe to live in the thing beloved; for this cause, the great consolation of the Saints, lies in this, *who shall separate us from the love of God &c?* Rom. 8. 30, 31. For in the absence of the love of the thing beloved, the heart languishes: in union with the thing loved, the heart rejoyces, and in separation from the thing loved, the heart dyes and perishes; for
this

this cause, is this the great cordial to the Saints, that there is no separation between their love, and their beloved. The unhappinesse of wicked men lies in this, that they love that which shall be separated from them; *Riches make to themselves wings & flie away, P. o. 23. 5.* And thou fool, this night shall thy soul be taken away from thee, and then *whofe shall these things be? Luk. 12. 20.* So *Amos 4. 2.* *I will take away thy posterity with fish-hooks: As easily as the fish is drawn out of the water with a hooke, so will I take them away with Fish-hooks.* Therefore when an ungodly man dies, his love dies, because his beloved ceaseth when he dies: A godly man, because he shall never be separated from the thing beloved, his love shall con-

continue for ever in heaven, and he shall never be separated from it. Then examine your selves, that which you feare to be separated from, is that which the love of your heart runs out unto.

8. Love is
victori-
ous.

8. Love is victorious, *Cant. 8.*
4. *'Tis strong as death*; there's a kind of dominion in love, looke over the love that men bear to the things of this life, let them have but Riches, and if Christ, and the glory of heaven be tendered to them, as the young man had in the Gospel, and bid them sell all, they will go away sorrowful; why so? the love of the world overcomes them. On the other side, offer a godly man all the comforts of this life whatsoever his heart could wish, yet notwithstanding he doth not im-

imbrace it; why so? his love to God out-bids them, and overcomes them. Love, it is like Lime, in that respect *many waters cannot quench love, Cant. 8. 7.* Nay the more you poure upon lime, the hotter it burns. Its not onely faith that overcomes the world, but love overcomes the world, for love is a victorious Grace as well as Faith. If you be offered great things in this world, greater things in another world doth overcome them: therefore examine where your love is, for where your love is, ther's your heart; where your heart is, there's your Treasure; where your Treasure is, there's your Heaven, where your Heaven is, there's your God; and where your God is, there's your happinesse.

There

There are onely three short uses I shall make, and so shut up the point.

Use I. Shall be in generall in two things.

To discover the fulnesse that is in every scripture sentence.

I. From hence see the fulnesse of Scripture, every short sentence of it, how full of matter is it? the smallest things in Scripture there, are great things depending on them, therefore a Father cryes out in admiration of the fulnesse of the Scripture: Its observed by *Chrysostome*, he saith, Its the greatest Blasphemy that can be, to think that in the Booke of God there should be found one idle word: hee that will judge you for idle words, will not write one idle word. There's one place which *Chrysostome* himself insists upon, its *1 Tim. 5. 23: Drink no longer wa-*

1. Godly men out of love to duty, neglect the body.

2. Godly men are very moderate in the use of the creatures, lest they should be brought under the power of them.

3. Consider in his weakness hee did not cease from his charge, he had infirmities, and often infirmities, but he did not neglect the affaires of the Gospel.

4. *Take a little wine:* That godly men may too far neglect their bodies, even to offend therein.

5. Every creature of God is good in it self; yea, those creatures of God that are most abused.

6. Godly men may be sub-
K- ject

ject to many bodily infirmities, and that often.

7. In the decay of nature, the Creatures are to be used for its repair; but according to the proportion of natures infirmities.

8. There's a moderation appointed in receiving the creature, even when men take them for necessities sake, for he that prescribes him the wine, prescribes him the measure: upon this accompt, the Scripture becomes exceeding sweet to a man; and 'tis a great Argument of growth of grace in him, and of profiting in spirituall knowledge, when a man can take delight and sweetnesse in the word, not onely in the substance, but in every circumstance of it. Do not study the substance of the word

word onely, but the phrase of it: they are not only words, but such words as God himselfe hath chosen out, & phrased it to our minds, and to our understandings.

2. Consider, though all the Scripture be to be studied, yet there are some sentences above all, that a man, should lay up in his heart; such as these we are speaking on, *Where a mans Treasure is, there will his heart be.*

There are some sentences of scripture that we should especially treasure up.

There are six parts of Scripture, that the Lord puts special marks upon, which scriptures are futable to especial occasions, and therefore wee should take especial notice of them.

1. Those scriptures which the Lord hath added a note of attention and asseveration to, those especially we should stu-

1. Such as the Lord hath added a note of attention unto.

Io. 1.29.

die; Behold the Lambe of God that takes away the sinnes of the world: Where the Lord doth put special marks upon them, there we should exercise a special study about them; Behold, the glory of the Lord shall be revealed, and all flesh shall see it, &c.

Isa. 40 5.

2. Such as are often repeated.

Pro. 11.4

Mark. 8.

36.

2. Such scriptures as the Lord hath often repeated, such scriptures should bee diligently studied; As Riches profit not in the day of wrath; And what shall it profit a man to gain the whole world and lose his own soul? And if Riches increase, set not your hearts upon them, Psa. 62. 10.

3. Such as have bin most effectually for your conversion.

3. Those scriptures that God hath made use of in a special manner to doe you, or any other good, these should bee mightily studied, God requires you should take notice of them in a special manner; so did

did the Ancients, *Rom. 13. 1.*
And *Luther* made use of *Rom. 1.*
17. and *Junius*, of *Iob. 1. 1.*
Those by which the Lord hath
spoken Conviction and Con-
solation, these he requires you
should especially observe, and
diligently study.

4. Those scriptures that speak
especially concerning thy con-
dition, the Lord requires a
man should study that word,
that is sutable to his estate,
whether thou art in poverty
or riches, in health or sickness.

4. Such
are suta-
ble to
your con-
dition.

5. Those Scriptures that
speak to the present contro-
versie of the Age that you live
in, that you may be established
in the present truth, and keep
from falling into the present
errors; the Lord requires you
to be much in the study of
these Scriptures.

5. Such
as speak
to the
contro-
versies of
the times

K 3.

6. Those

6. Such
as are
most
compre-
hensive.

Heb. 12.
14.

Use 2.
To dis-
cover the
necessity
regenera-
tion.

6. Those scriptures that are very comprehensive, that carry in them the guidance of a mans life; as in the Text, *Lay up for your selves treasures in heaven, &c.* and that *Heb. 13. 5. Be content with such things as you have, for he hath said, I will never leave thee nor forsake thee: And without holinesse, no man shall see the Lord.* Such comprehensive directions as these the Lord requires our hearts should be exercised in the study of them.

Use 2. Is most proper in this point: Is the heart inseparable from the treasure? Then this shews to every unregenerate man, that there is an absolute necessity of Regeneration. Many a carnall man will complain, and say, I cannot bow my thoughts God-ward; what commands my thoughts? Thy trea-

treasure commands them. If thy treasure be in God, the meditation of thy heart will be towards God. What is Conversion? 'Tis a change of a mans chief good; Thy treasure and thy heart will be changed together, change thy treasure, and thy heart will change. The misery of that man whose heart is on earth, is unspeakable, because then his treasure is on earth. Consider these things.

The misery of that man whose treasure is on earth.

I. Let thy Actions be what they will, if thy treasure be below, thy heart will be below: A temporary man may and will goe forth in temporary actions more then a spirituall man can do: But in a Temporary man there's no change of heart. *Simon Magus* he washed his hands, but kept his heart in

Act. 8. 21

in the same blacknesse of covetousness that it was before; Till thou change thy treasure, thy heart will never change. The misery of an ungodly man is in this, he may change his love when he will, but his heart is not changed unlesse his treasure be changed.

2. This is the ground of the greatest bondage to an ungodly man in the world, because his treasure is below, therefore his heart cannot be above; for where his Treasure is, there will the heart be. This is that which keeps all unregenerate men in bondage; there is therefore an absolute necessity for the change of a mans treasure, or otherwise thou canst not be assured that thy heart is changed.

use 3.

use. 3. Learn then the blessed

sed condition of a godly man, he is every where blessed ; his body is on earth, but his heart is in heaven. There's a two-fold blessing upon this account.

First Let this man at any time go astray (for a godly man is apt to wander) this will reduce and bring him home againe, the heart will be to the Treasure: A godly man can never fall from God, why? because the heart and the treasure are inseparable: As the misery of an ungodly man is, let him professe what he will, yet his treasure will bring him back ; so a godly man, let him wander whither he will, yet his treasure will reduce him.

Secondly, He is a happy man that hath his treasure alwaies in Heaven ; he is a happy man, be-

To discover the blessed condition of a godly man whose treasure is in heaven.

because he is a heavenly man, his heart is in heaven. There are four Reasons, why he that hath his Treasure alwaies in Heaven, is a happie man.

1. Here
by he is
eviden-
ced to be
an hea-
venly
man.

1. Because hereby he is evidenced to be a heavenly man, *1 Cor. 15. 48. As is the earthly, such are they that are earthly; and as is the heavenly, such are they also that are heavenly:* Because thy heart is in heaven, therefore thou art a heavenly man: As that wisdom that is conversant about earth, is said to be earthly, so that wisdom that is conversant about heaven, is said to be heavenly. An earthly mind is a plague, an heavenly mind is a glory.

2. His
heart
doth not
change
with his
conditi-
on.

2. He that hath his treasure in heaven is a blessed man, in this, that his heart is not subject to those impressions of changes

changes that other mens are. If a mans condition doth change, yet if his heart doth not change, its no great matter, as *Tertullian* observes, though he was under great afflictions on earth, yet his heart was out of danger, because it was in heaven; therefore *Rev.* 13. 6. Saints are said to dwell in heaven; the heart changes not for any evil, because its bound up in an unchangeable good.

3. He is a happy man, who hath his Treasure alwaies in Heaven; because where his treasure is, there will his heart and conversation bee, *Phil.* 3. 20. Our conversation is in Heaven, from whence also wee looke for our Saviour the Lord *Jesus Christ*. Saith the wise man, Keep thy heart with all diligence, for out of it are the issues of life,
Prov.

3.
His conversation
will be in
heaven.

Prov. 4. 23. The way of his life comes out of his heart. Now this man taking up of his heart with God, must have his life taken up with God also; he is taken up with God as his Father, with Christ as his husband, with the Saints and blessed Spirits as his companions.

4.
His soul
shall
shortly
be there.

4. A mans heart being in heaven, his soule shall shortly be there too. And this also is an argument, that bodies shall be there shortly; for though body and soule be parted by death, yet it will not be long before they are united again; and what a comfortable thing is this then, for a man to lay up his Treasure in Heaven, seeing it is such an argument that he himselfe shall be taken up into Heaven.

